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Calvinist Contact

35th YEAR OF PUBLICATION, No. 1740 APRIL 25, 1980

Campaign in Chile draws crowd of 4,000

One of the biggest soccer stadiums in Chile was the site of "Encuentro '80," a campaign sponsored by evangelical Christians in Concepcion last March. Four hundred new Christians asked for counseling (above) as a direct result of the campaign.

CONCEPCION, CHILE — Four hundred new Christians are learning about the Bible and the Christian life as a result of "Encuentro '80," a media campaign held during March in Concepcion, Chile. The campaign, hosted by local evangelical churches, featured the preaching of Rev. Juan Boonstra, Spanish language minister of The Back to God Hour.

Mr. Jack Roeda, a Christian Reformed missionary who has worked for 25 years throughout Latin America, served as liaison between North American supporters and the Concepcion pastors who planned the event.

The campaign climaxed on March 29, when 4,000 people from Concepcion and surrounding towns gathered in the largest soccer stadium in the region. Guitarists, choirs, soloists and a girls' tambourine group provided inspirational music, and local pastors from several denominations participated in the service. Rev. Boonstra preached on the topic, "What is Heaven Like?"

Following the sermon, audience members who felt led to become Christians met with counselors in front of the stadium for prayer and follow-up information.

Two Presbyterian pastors, Rev. Humberto Casanova and Rev. Manuel Covarrubias, are now directing the work among the 150 people who came forward on March 29, as well as the 250 others who came forward on March 27 and 28. The Presbyterian pastors have several goals for the follow-up work: directing the respondents to their own pastors for special attention if they already have home churches, introducing them to new churches, leading them through an organized study of the Bible, and providing basic training in Christian doctrine.

"Encuentro '80" was organized six months ago when the first contact was made between The Back to God Hour and the local pastors. The word "encuentro" in Spanish means "a meeting," or "coming together." A North American Back to God Hour supporter donated funds for the campaign, and The Back to God Hour provided radio programs and radio and television spot announcements. Many North American Christian Reformed Churches also organized prayer support when the campaign hit a brief logistical problem a month before the rallies. All of the planning and organizing was carried out by the local pastors.

The existence of several strong Presbyterian churches in Concepcion (population 300,000) was a major factor in its being approved as the site of the campaign. There are currently no Christian Reformed or Reformed missionaries or churches in Chile. The Spanish language programs of The Back to God Hour have been heard throughout the country via short-wave broadcasts since 1965, and AM programs have been aired in Santiago for 12 years. The programs entered the Concepcion listening area (320 miles south of Santiago) in January, 1980. Many of the people at the "Encuentro '80" meetings came in response to the radio programs, and campaign committee members speculate that attendance would have been even higher if the AM stations in Concepcion had carried the programs longer.

Since the campaign, several churches in towns around Concepcion have begun seeking outlets for Rev. Boonstra's program. A number of individuals have also expressed an interest in the Christian Reformed denomination.

The media blitz portion of "Encuentro '80" began last December, with the first weekly broadcast of the 15-minute Spanish radio program from a Concepcion station. In early March, another Spanish Back to God Hour program, "Reflexion," hit the airwaves. Then special radio spot announcements inviting people to the meetings were aired up to 30 times per day on three of the city's popular stations.

Television spot announcements, prepared in The Back to God Hour's TV studio, were aired up to nine times per day during the final week of the campaign on Concepcion's only TV station. Newspaper ads, posters, handbills, banners on telephone poles, church bulletin announcements, and even a sound truck were also used. Rev. Boonstra also sent personal invitations from Chicago to listeners around Concepcion who had written to him over the years.

The first of the three mass meetings, at 7:30 p.m., Thursday, March 27, attracted 2,500 people. Lighting for the speaker's stand was provided by floodlamps from a nearby fire station. (Three hours before the meeting began, a city official withdrew permission for the use of the big stadium lights. The local campaign committee has since filed a letter of complaint with the political leaders of the city.)

Rev. Boonstra's message on the first night was called "The Shame of Sin." His sermon was much like a message on his regular radio program — an exposition of Genesis 3:8, telling about the reaction of Adam and Eve to their first sin. North Americans in the audience noted that it was similar to sermons in most Christian Reformed pulpits on Sunday mornings. To most of the people in the audience, however, it was a dramatic introduction to the Reformed faith. (Rev. Boonstra used a similar preaching style in the "Reforma '79" rallies in Tegucigalpa, Honduras, a year ago. In Honduras, he also spoke to crowds averaging 3,000 per night.)

The meetings in Concepcion lasted two hours each. About half of each meeting was devoted to special music. The audience also sang and frequently joined musicians in refrains and in hand-clapping.

The second meeting in Concepcion, on March 28, drew 3,000 people. During both the second and third meetings, the campaign committee used a portable, specially constructed lighting system which operated independently from the stadium lights.

Green-suited Chilean policemen were present at all three meetings. On the third night, two of the policemen brought their families with them. Popcorn, fruit and candy sellers clustered around the stadium gates, taking advantage of the crowds. The stadium was also a focal point for buses and taxis during the three days of the meetings. One taxi driver, a member of a local Presbyterian church, attended each meeting and offered his services to Rev. Boonstra for transportation between the stadium and the hotel.

"La Cruzada," a Christian book store begun by Jack Roeda in 1964, was the central meeting point for the local campaign organizers. Several individuals on the planning committee were Presbyterian ministers: Manuel Vargas, president; Giullermo Godoy, treasurer; Humberto Casanova, follow-up. Baptist minister Luis Mussiett served as secretary. Other pastors included Enrique Lagos, and Enrique Bacaletti. It was one of the first times the pastors had come together in a joint project, and, according to Roeda, there was an excellent relationship between all the committee members throughout the campaign.

Regarding an "Encuentro '81" next year, Rev. Boonstra comments: "Much depends on developments in local areas. The primary duty of the Spanish language ministry of The Back to God Hour is the radio ministry, and the impetus for campaigns in the future must come from local people in the field. We would not want to divert any money or energy from the broadcast work.

Rev. Boonstra concludes: "During the next few months we will watch the follow-up efforts in Concepcion, re-evaluate "Encuentro '80," and wait for the Lord's guidance."

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Viewpoint

Remember the time when Sunday wasn't so peaceful?

It was a beautiful Sunday morning service. The congregation sang well, the organist did an admirable job, and the minister brought the Word forcefully and clearly. The sermon, always providing enough spiritual food for thought to last the week, seemed to have been addressed especially for me that morning.

After the service, the full house left by the various exits. Two men in front of me were talking about the Franklin stove which one of them had purchased. A younger pair were engaged in animated dialogue about last night's hockey playoff game.

Out in the foyer a friend grabbed my arm and asked if I could get him a copy of last week's *Calvinist Contact*, because he didn't receive his in the mail. An elder slipped me an envelope containing a C.C. renewal notice with payment. "Saves me 17 cents," he smiled as he made his way through the crowd to a friend across the hall.

Family lunch was generally uneventful. The children finished their soup and sandwiches with only mild prodding. The afternoon provided a couple of hours of reading and a couple of cups of tea.

The late afternoon service (5 p.m.) was as inspiring and God-glorifying as the morning service. In the foyer, a few of us planned a meeting of the PTA board, others were going over final details for Christian Education Week. A garage mechanic was asked if he could bring his car in on Monday morning.

After another uneventful family meal, the kitchen phone seemed to turn into a Bell Canada switchboard. Phone calls about the PTA, one call from "another group" that wanted the PTA meeting date changed because it conflicted with their event, one from a C.C. subscriber who asked if he could drop off a classified ad at the house.

Those kinds of distracting Sundays are not typical around our house . . . or are they? It is true that things are seldom that disruptive on our Sabbath, but it did cause me to stop and think and reflect on this day which we set aside each week as the Lord's day.

It made me realize that this day seemed a great deal like any other day of the week, exchanging eight hours at the office for roughly three hours in church.

I'm not pious enough in believing that I keep the Sunday any better than you . . . which means that we're probably all in the same boat! We're all guilty of allowing the weekday activities to interfere with our day of worship. That's right, a *day* or worship, a *day* of reflection.

At this time of the year we often think about summer and we plan our summer activities which may very well include a Sunday drive or a Sunday picnic. We become immediately concerned with the whole question of keeping the Sabbath. Some of us oppose the opening of certain stores on Sundays.

But there is something more basic than that which ought to concern us. How do we personally keep the Sabbath? What kind of atmosphere do we establish for our families so that the Sunday may truly be a day of worship?

Is nothing wrong with our spiritual lives when, after listening to the Word of God preached, we engage in conversation on our way out of church about our car or our many meetings or our Fisher stove? Was there nothing in the service which touched us? Or do we simply file it away for future reference?

Sundays should be a day of sharing and a day of personal reflection . . . a day when we can leave all of those weekday problems and concerns behind. We can wait until Monday to arrange that meeting, even though it may mean 10 telephone calls (after all, they're all in church anyways and you can have the whole thing arranged in five minutes!)

We can call the mechanic on Monday morning to arrange to have the car brought in. We can mail those year-end tax receipts for church and school rather than disrupt the spiritual nature of the Sunday services when we hand them out.

Business as usual. That seems to be our modern-day motto for Sundays. Our shops may remain closed on Sunday, but our conversations with our fellow Christians indicate that nothing has changed.

A day of rest, peace, reflection, meditation. I've experienced those kinds of Sundays, too, and I treasure them. But we all need to have those kinds of Sundays *every* week. God allowed for a Sunday in His plan for creation. He had to rest, too.

In addition to Sunday being a day of rest, it should also be a day of fellowship with fellow Christians. That, too, is why we go to church. It should be a day of sharing our faith and of growing closer to God. That is why Bible study groups work so well on Sundays, and that is why many of our churches have their church education program on Sundays where children, young people and adults are all involved in spiritual growth.

When we are engaged in such activity, we don't even think about weekday problems. Let's really try it this Sunday. It may become a habit.

Keith Knight

Our Faith, Other Faiths

Blessed are the persecuted — part 2

Johan D. Tangelder

Equatorial Guinea

The dictator of Equatorial Guinea, President Macras Nguema, has an iron grip on the party and the government. The whole of Guinea is totally regimented and oppressed. There is no room for differences of opinion.

Nguema has now outlawed the church completely. It is reported that all clergymen have either been murdered, jailed or banished. Some estimates put the Christian part of the population as high as 95 percent. Amnesty International claims that since 1972, about one-quarter of the population of 400,000 has fled the country.

Mozambique

According to reports from Roman Catholic sources, there are indications of increased restrictions. In the northern regions of Pemba and Lichinga, the persecution is the most severe. In Pemba, Roman Catholic missionaries have been concentrated in the major villages and are forbidden to visit the Christian communities. "And the people, in turn, cannot move from place to place without a safe-conduct." In Lichinga, the Bishop and two missionaries were arrested while they made a pastoral visit. They were detained briefly in the prison of Cuamba, and then allowed to return home, but kept under house arrest.

Vietnam

The refugee crisis is well known. Thousands are still fleeing. Southeast Asian countries are worried about the flood of refugees streaming out of "liberated" Vietnam. However, little is said about the plight of the Vietnamese Christians since the 1975 take-over of the south. According to a Mennonite official, who visited Vietnam the activities of Evangelical and Catholic churches in southern Vietnam have been greatly reduced. "Church leaders reported that they now have to get governmental permission to conduct regular services," said James K. Stauffer, who was with the five-member Mennonite Central Committee (MCC) delegates which visited Vietnam.

Ethiopia

The communist revolution in Ethiopia is bringing arrest, torture and even death to Christians. I have talked with missionaries who had to leave Ethiopia. They could no longer function as missionaries. They told about the hardships the believers had to endure for Christ's sake.

In the Bale Province, the local peasant organizations were ordered to register all evangelical Christians and give them 15 days to renounce their faith or be executed. Provincial Governor, Ali Mossa, a member of the ruling Dirgue (military officer's committee) and responsible for the execution of several thousands of people in various parts of the country, declared specifically that all Christians must be 'annihilated' before the revolution in Ethiopia can be completed.

Much more could be written about persecution. Oppression in communist nations is well known. Few Third World countries are real democracies. In one nation after another, the light of religious freedom has been extinguished. What can we do? Who speaks for the suffering brothers and sisters in Christ?

The most effective and lasting help is the prayer of intercession. Our God is neither limited by a nation's borders nor by political circumstances. In some cases it is possible to financially help families of ministers and others imprisoned for Christ. Scripture says: "Remember those who are in prison, as though you were in prison with them. Remember those who are suffering, as though you were suffering as they are" (Hebrews 13:3)

Christians in the West must boldly speak out on behalf of their suffering fellow-Christians around the world. The struggle for human rights also includes the right to worship the Lord without any hindrance.

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LETTERS

Homosexuals as members of the Christian Church

Dear Sir:

What a delightful experience to see that a Christian weekly of Reformed orientation is courageous enough to publish a timely article on the controversial and often misunderstood issue of homosexual persons in the church.

Knight's article in *Calvinist Contact* on February 29, 1980, with reference to "the far-reaching decision of the Synod of the Reformed Churches in The Netherlands (G.K.N.) that homosexuals are now unconditionally accepted as full members of the church," has rendered a most valuable service to me as well as to many other Christians, since many of us would not have been aware of this important position taken by that Synod. Obviously I have not yet read Synod's report hence I do not know the context in which the homosexual person is given "unconditional acceptance."

If the context is than *any* human being who believes that he, although sinful by nature, is created in the image of God, and Whose Son by dying on the cross and arising from the grave will sanctify anyone who believes in Him, whether he has a homosexual or a heterosexual orientation, then I fully agree with the stand taken by the Synod of the G.K.N., and which in my view, *is* the Scriptural way.

That the Synod ignored the three Biblical references (two, by Paul in the New Testament and one in the Old Testament), condemning homosexual behaviour, must be taken as they should be, in their historical context. What *is* significant, is that the recorded words of Christ Himself make no reference to homosexual behaviour despite its prevalence in His day. What He *did* say was "For God so loved the world, that He gave His only begotten Son, so that everyone who believes in Him shall not perish, but have everlasting life" (John 3:16-21).

The distressing aspects of Knight's viewpoint are his obvious lack of such Christian love and his apparent total lack of understanding of homosexual behaviour. The evidence for this accusation is found, when in one breath he says "we recognize that homosexuals exist just as we recognize that prostitutes exist." "We in Canada and the U.S.A. should fiercely guard against those *social trends* . . . to spill over into the Church."

"Truly, Mr. Knight, the Christian does not casually practise homosexual behaviour because it is "the in thing," anymore than he practises casual and irresponsible heterosexual behaviour. We must clearly distinguish between those persons, who "by nature and/or by upbringing" are attracted through love to member(s) of the same sex, versus, those who practise homosexual behaviour illegally, irresponsibly or selfishly.

Through my social/health care /counseling-oriented work, I have met and have come to know many homosexual persons. Some of them are "model Christians" in faith and in behaviour. Others are outright non-Christian in their relationships with their fellow men, either within or outside the laws of the land. Still others are what I would call "everyday-type-of-Christians," like most of us who "love God above all and our fellow men as ourselves." Who may or may not regularly attend denominational church services, because of the hypocritical attitude of most fellow Christians towards homosexual persons. This attitude is possibly based on fear, lack of understanding and lack of Christ-like love.

It was my irresistible wish to write these comments, with the hope of removing some of that fear or to contribute towards greater understanding and acceptance of the homosexual person.

I have also shared "Knight's Viewpoint" with several Christian homosexuals. They in turn share with me the joy and thanks to our Lord Jesus Christ, for having lifted the scales from the eyes of the Synod of the G.K.N. and thereby having opened some doors of The Church.

Let us hope that this turn of events in one section of the Christian Church marks a new beginning for the love of God to penetrate also into the Reformed Churches of Canada in their accepting believers as full members into The Church, be they heterosexual or homosexual.

John Vanderlee,
Ottawa, Ont.

The need for good, Christian music is evident

Dear Sir:

In response to Peter Feijer's letter of March 7, entitled "Rock music cannot honour God" I feel it is necessary to make a few comments. To begin, the letter lacked any valid arguments to back up the statement" . . . 'Christian' rock music may make much 'joyful' noise, but certainly not to the honour and glory of God." It is apparent that the writer is just using his own personal taste to condemn rock music.

Why can't rock music be used to glorify God? Mr. Peter Feijer assumes that because rock music is listened to by the "world" that Christians must not use or listen to rock for we must remain separate from the world. I agree that we must remain separate from the world, but that doesn't mean that anything the world misuses, Christians must not use. We breathe the same air, drive the same cars, use the same technology, etc. It is how we use these things that make us separate. All of these things are misused, including rock music, but they can be used by Christians in a stewardly way to glorify God. Colossians 3:17 states: "And whatever you do, in word or deed, do everything in the name of the Lord . . . ."

Mr. Feijer says that rock music is "Satan's handiwork." Did the devil invent rock music or has the world misused it? God, in the beginning, created everything good, including music with its laws of harmony and rhythm. Due to man's sin all genres of music from opera to rock have been misused. Rock music itself, like all other genres, is not evil.

Rock originated in the Negro spirituals sung in the churches of the American south. Unfortunately much rock music has deviated from this. Mass marketing, with its heavy emphasis on sex, hero worship, and on what sells best, has produced cheap, artless rock. However, there is good rock that has not been exploited by the mass consumer market to as great an extent. Musicians such as The Moody Blues, Electric Light Orchestra, Barclay James Harvest, Supertramp, Styx, and Jethro Tull, produce very good art, both in the music and the lyrics. The Moody Blues use metaphors in the lyrics of "One Step into the Light":

One step into the light
One step away from night . . .
Above the dark despair
Shines a light that we can share . . .
The river of Living Breath
is flowing through the Sun . . .
(from the album "Octave")

Their lyrics aren't necessarily "Christian" but they are far superior to the majority of what is heard on AM radio.

However, must we be limited to art that is produced by Christians? We shouldn't be, for much can be learned and enjoyed by art produced by non-Christians. Novelists such as Ernest Hemmingway and James A. Michener and poets such as Robert Frost and John Keats have contributed much to our culture. Just because "God, etc." is not mentioned in much of today's art and literature does not mean we should not listen to or read it. One can benefit more from a well written "secular" novel than a sloppy "Christian" novel. The same goes for music.

The use of "God talk" therefore should not be a criteria for good art. A good piece of art should be playful, creative, imaginative, and remain within the normative boundaries of art. H.R. Rookmaaker in his book *Modern Art and the Death of a Culture* says that "what is Christian in art does not lie in the theme, but in the spirit of it, in its wisdom and the understanding of reality it reflects." Art produced by a non-Christian can express as good an understanding of reality and display as much beauty as art produced by Christians.

The Christian community can be thankful that there are Christian rock musicians who produce good art, worthy of our attention. Nutshell, in a song entitled "Starry eyed and Laughing," uses color imagery:

The moon was new
When I first met you
The sky was a cobalt paintbox blue . . .
Orange hazy lamplight chases
Moonshine across our faces . . .
(from the album "Begin Again")

Art needs no justification; it can exist without having to be "useful," but it can be used for teaching and praising. Many Christian artists use it for this purpose and in doing so give glory to God's name in a message that speaks of hope and salvation in Christ.

Some musicians also speak about the responsibility we have toward the world. A promising new group, Servant, sings:

Give a cup of water in the name of the Lord
We need to give away all the things
That we have stored
Too much time spent thinking of ourselves
When all around us people crying out for help . . . .
(from the album, "Shallow Water")

There are many other Christian musicians one could listen to, such as Church Girard, Second Chapter of Acts, Larry Norman, Jamie Owens, Barry McGuire, Don Francisco, and Daniel Amos, to name a few.

The Christian community must not ignore rock music. Instead, Christian rock musicians should be supported and encouraged so that they can continue to produce good art and continue their Christian witness. It is the Christian's task to offer an alternative to the sex oriented and commercialized rock that is so prevalent today. In this way, rock music can also be used as a ministry to the world and it will demonstrate that we are separate from the world.

We must learn to tolerate and make room for one another's different tastes in music. Christians, therefore, must not fight about which form of music is more "christian." We can not condemn or condone certain genres of music purely by our own subjective taste in music. There is no genre of music which can praise God better than another one. Guitars, synthesizers, and drums can be used to praise God just as well as a pipe organ and therefore have as much right to a place in our worship services. Rock music, ranging from folk to progressive rock, like any other form of music, certainly can be used to honour and glorify God.

Praise him with trumpet sound:
Praise him with lute and harp!
Praise him with timbrel and dance;
Praise him with strings and pipe!
Praise him with sounding cymbals;
Praise him with loud clashing cymbals!
Let everything that breathes praise the Lord!
Praise the Lord! — Psalm 150: 3-6 (RSV).

James Van Hemert,
Edmonton, Alta.

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Church Page

Pastoral Pondering

Lend an ear to the Y.P.

At the prayer service in March, I was pleased to notice again, how many Young People attended. Occasionally I hear gripes about some noise or restlessness among the Y.P. which disturbs those sitting in front of them, yet I remember only one occasion when I had to make a remark. I find them an enthusiastic and responsive group. I am especially encouraged when I compare the regularity of their attendance at both services to that of some other members, including their parents!

Sometime, when we speak about the Y.P., people will say: "After all they are the church of the future." My usual response to that is to say: "No, they are the church of today!" They are as much a part of this church right now as any other age group. We may not cater to them as if they were the only group we were concerned with. Neither do we need to worry about the future of the church. That is securely in the hands of the Lord of the church, who is working in all of us — young and old — through his Spirit!

We must, however, find ways in which this age group can have a meaningful role in the church today. We may ask that they respect the greater maturity of the older people — also spiritually — but we must also recognize that the Holy Spirit is at work in them too, leading them to a relationship of worship and adoration of Jesus Christ.

Let's listen to our Y.P. and to the Spirit speaking to all of us through them. Let's count them in our church and not write them off as of concern only for the future church!

Rev. R. Ouwehand,
Grace Chr. Ref. Church,
Cobourg, Ont.

Sunday sermons: Hear the call

Making a sermon is not easy for a variety of reasons. One of them is that it is just impossible to please everyone. We are all different, at different stages of our development, and therefore have different expectations. Some like more explanation, some, however, more application. Some like to hear more about sin, and some want to hear more about joy. Some like to see it more forceful, and others plead for gentleness. If you wish to make a sermon to please all, it is better not to start at all. But then a sermon should not answer our standards.

What should a sermon be? In one word: scriptural. It should reflect the Bible as fully as possible. And that means many things. It means that the Bible should be carefully explained. But the point that I want to make is that this is never sufficient. We should always reach beyond that, because the Bible is a call; a call to respond to God's promise; a call to faith, to repentance, to commitment, to obedience, to service and sanctification, or to put that simply, change. It is at this point that difficulties often arise. The call to change is disturbing, and not many of us like to be disturbed. However, preaching that does not result in change, or at least call to change, and perhaps leaves us uncomfortable sometimes, remains below the norm.

Calvin Chr. Ref. Church,
Ottawa, Ont.

The ministry has its difficulties

This past week I have spent some time filling in a questionnaire (a 15-page one, mind you) from Calvin Seminary. There has been somewhat of an alarming trend in the Chr. Ref. denomination of ministers leaving the ministry. This questionnaire tries to determine why so many men of the cloth leave this particular profession. Personally, I I am not sure whether you can ever pin it down to a single reason. There are probably many factors which have a bearing on such a traumatic decision. There are all kinds of pressures bearing down upon the pastor. In my own mind, the pressure which is quite weighty is the awesome responsibility God has given a minister. In a way, God holds the minister accountable to what happens to the congregation. That can become a weary experience. The comfort is, of course, that God will not give to anyone such a heavy load that he is not able to carry it. And besides that, Jesus Christ is and remains the Lord of the church, and the "gates of hell cannot prevail against it."

Rev. J. Kerssies,
Redeemer Chr. Ref. Church,
Sarnia, Ontario

Church News

Rev. Fluit installed in Thunder Bay

Thunder Bay's Bethlehem Christian Reformed Church held special installation services on March 30, to welcome Rev. Ralph Fluit of Simcoe, Ont., into our midst.

We sang the promise contained in the beautiful hymn, "The Holy City," and as the "Hosanna for evermore" refrain ended, our church counselor, Rev. J. Nutma opened the service in which our new pastor, Rev. Ralph Fluit would be installed. After the intercessary prayer by Len Weaver, the Cadets and Calvinettes read from God's Word as found in Isaiah 52 and Matthew 21. Rev. Nutma basing his sermon on Isaiah 52:7, provided a Palm Sunday sermon entitled "The Messenger of the Lord" in which God again revealed through His Word, the news of deliverance.

Together as His people, we shared in the service as the installation introduction read by Vice-Chairman Heero Huitsing indicated what the Scriptures say concerning the office of the Minister of the Word. As Rev. Fluit's answer to the installation, "I do so believe and promise, God helping me" echoed through the church, we rejoiced that in His faithful love the Lord Jesus had once again provided Bethlehem a pastor and teacher.

Simon Ten Napel provided the pledge of the congregation, wherein we were reminded that both the Pastor and the congregation have a task. The boys and girls clubs fittingly closed the installation portion of the service with the hymn, "Trust and obey for there's no other way."

The music ministry shared in word and song — reading from Isaiah 43 and Luke 6:20 — singing "Be not afraid, I go before you always" during the offering.

The clerk of consistory extended greetings to the Fluit family on behalf of the mayor of Thunder Bay via her letter. A letter of love, sent by Fedde and Rita Zandstra, Jarvis, Ontario, "Charging the Bethlehem congregation with the care of the Fluit family," reminding us that indeed we are truly a family of believers; provided the closing remarks on behalf of consistory.

Mr. D. Miedema greeted the Fluit family on behalf of our sister church, First C.R.C. of Thunder Bay. It was a real pleasure to have so many of our brothers and sisters from First Church, Thunder Bay with us on this special Sunday at Bethlehem. Rev. Nutma concluded with a welcome on behalf of Classis Minnesota North.

In his inaugural service at 5 p.m., Rev. Fluit preached from Ephesians 4:1-16 indicating how God prepares all His people with gifts — gifts which equip each one of us for ministry. The "King of Kings" sung by the Laus Deo Choir from First Church reminded us for whom our gifts are to be used and the rendition of "The Lord's My Shepherd" told us from whom our gifts are received.

What a true banquet God provides! All of us, the brothers and sisters at Thunder Bay, were given just a "taste" of the joy that is ours to share as His children eternally. What a feast that will be — and better yet — all God's people will partake!

It is our sincere prayer at Bethlehem, together with the Church universal, that God will strengthen and lead all of us, pastors and congregations alike, so that His name may be proclaimed and honoured.

Herb Bax,
clerk

Press Parade

China, here we come

Mainland China is again in our missionary purview! One billion unreached people challenge Christ's church, and the CRC has deep and prayerful ties to that great land. Candidate Gary Roest has been appointed for service in China, and he will begin language study in Taiwan soon after ordination. After that period of study, he will be posted in Hong Kong, which will be our springboard into China when it opens. Once again we shall pray specifically and concretely for China!

Cephas Chr. Ref. Church,
Peterborough, Ont.

Clerks

Please send
Church bulletins and newsletters to:
Rev. J. VanHarmelen,
Caesarea, Ont. L0B 1E0.

Chan Ly

is the newspaper of the Vietnamese in Canada. Your refugee families may find it of interest.
For a sample copy, write:
11 West 10th Ave., Vancouver, B.C.
V5Y 1R5.

The Reformed Fellowship of Canada, Inc.

is an association of concerned, conservative, orthodox, Reformed persons, who hold the Reformed faith. Its purpose is to give sharpened expression to this faith, to stimulate the doctrinal sensitivities of those who profess this faith, to promote the spiritual welfare and purity of all the 'Reformed' churches, and as far as possible to further the interests of all christian action and institutions of Reformed character.

Inquiries invited:
The Reformed Fellowship of Canada,
44 West Ave., St. Thomas, Ont. N5R 3P7.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR . . . . . 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT . . 7:30 a.m. 1110
Edson-CJYR . . . . . 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB . . 8:30 p.m. 1280
Peace River-CKYL . . . 7:00 p.m. 610

BRITISH COLUMBIA
Abbotsford-CFVR . 11:30 a.m. 1240
Burns Lake-CFLD . . 9:15 a.m. 1400
Duncan-CKAY . . . . . 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) . . . . . 10:00 p.m. 98.3
Langley-CJJC . . . . . 10:00 p.m. 800
Osoyoos-CKOO . . . . 8:30 a.m. 1240
Penticton-CKOK . . . . 8:30 a.m. 800
Port Alberni-CJAV . . 6:30 p.m. 1240
Smithers-CFBV . . . . 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB . . . 9:00 a.m. 1470
Vernon-CJIB . . . . . 10:00 a.m. 940

MANITOBA
Altona-CFAM . . . . . 9:30 a.m. 950
Boissevain-CJRB . . 9:30 a.m. 1220
Steinbach-CHSM . . 9:30 a.m. 1250
Winnipeg-CKJS . . . . . 9:15 a.m. 810

SASKATCHEWAN
Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CFMQ-FM . . 8:30 p.m. 92.0
Weyburn-CFSL(Mon) 9:30 p.m. 1190

ONTARIO
Brantford-CKPC . . 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS . . . . 8:00 a.m. 1220
Ft. Frances-CFOB . . 10:30 a.m. 800
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC . . . . 8:30 a.m. 1380
Ottawa-CFGO . . . . . 8:30 a.m. 1440
Owen Sound-CFOS 1:30 560
Pembroke-CHOV(Sat) 7:00 p.m. 1350
Sarnia-CHOK . . . . . 8:30 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS . . . . 9:00 a.m. 1240
Thunder Bay-CFPA . 9:30 a.m. 1230
Toronto-CKFH . . . . . 9:30 a.m. 1430
Wingham-CKNX . . . 10:30 a.m. 920

NOVA SCOTIA
Digby-CKDY . . . . . 5:00 p.m. 1420
Kentville-CKEN . . . . 5:00 p.m. 1490
Middleton-CKAD . . . 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB . . . . . 8:00 a.m. 1270
Windsor-CFAB . . . . 5:00 p.m. 1450

QUEBEC
Montreal-CFCF . . . . 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB . 10:30 a.m. 550
Newcastle-CFAN . . . 9:00 a.m. 790
St. John-CHSJ . . . . . 7:00 a.m. 1150

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall . . . . 9:30 a.m. 1170
CFCL-Timmins . . . . . 9:30 a.m. 620

QUEBEC
CHRS-Montreal . . . . 8:00 a.m. 1090
CKLM-Montreal . . . . 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers . . 7:45 a.m. 550

THE BACK TO GOD HOUR

P.O. Box 5092, Ottawa, Ont. K2C 3H3

Everybody knows about everyone else's original sin

by Adrian Peetoom

I have spent close to two decades worrying about education, as parent, as participant at many levels of Christian education in Canada and especially professionally as educational publisher. And I am as bewildered as ever.

Canadian Christian schools (at least those who are members of Christian Schools International) have a similar constitution, with references to the Word of God, various church creeds and a set of educational guidelines. Yet I find their education divided along basic public school lines, one type very much obsessed with structure, tests, skills and 'discipline'; others attempting to take the child-as-learner more seriously. To add to the confusion, I find single staffs in specific Christian schools divided along similar lines, behaviourists and developmentalists under one roof, often each specific approach safely hidden behind closed doors during actual class hours.

Behaviourists and developmentalists, what's the difference?

I asked a friend not long ago what his first concern would be if he were to be asked to teach catechism in three days. His answer was: "First, I would want to know what the material was they wanted me to cover, and then how much time I had to cover it."

That is the behaviourist's answer. It focusses on content (set of skills, concepts) to be transmitted from the person already possessing these (teacher, writer of textbooks) to the person in great need of possessing them (student). Failure to master this content is by and large failure of the student — he lacks intelligence, motivation, interest, discipline, persistence. We adults adjust to the situation by remembering that we did not like catechism either.

But why should we answer this way? Who has taught *us* that this is the right answer? A developmentalist would have answered: "First, I would want to meet my students to find out who they are and what they are interested in."

Such an answer is fundamentally different from the answer given by my friend. It focusses not on content, but on student, not on material to be learned, but on learning. It seems a more risky answer, for content can be measured (or so people think), and how do you measure a learner, a complex human being?

Why do developmentalists make such little headway in our Christian schools? Focussing sympathetically on needs of learners seems soft, indulgent, unprincipled, 'liberal,' 'informal,' wishy-washy. In contrast a behaviourist approach seems so sturdy, strong, tough, demanding, 'real,' unsissy, disciplined, Calvinistic. In 1972, I made a tour of Western Canada advocating that "schools are for learning," a speech reprinted with some modifications in *To Prod the Slumbering Giant*. I remember being accused of abandoning both curriculum and the need for students to apply themselves, of advocating a Summerhill type of approach, judgments I rejected then and still reject. A principal of a Christian school, otherwise somewhat sympathetic to a lessening of the behaviourist approach in Christian schools made this observation: "The poverty of the humanist view of the child has been amply demonstrated by the abysmal failure of the child-centred trend in the public school system...."

Whatever else might have prompted this remark, his constituency would clearly find comfort in this observation. But I think that the humanists he refers to would have just cause to be upset at this simplisitc judgment of a complex and muddled situation. Most of them would claim that they had not even begun to change the schools sufficiently to have their 'failure' demonstrated.

Finally, Arthur L. Tjoelker remarks in the *Christian Educators Journal* (Feb/Mar 1980, p.24): "Is our lifestyle, our example, our teaching methods, our relationship with and our expectation of students, our vision, clouded by secular thought?"

A few pages before that another Christian school teacher advocates a behaviourist approach under the title "Programmed reading," an approach so clearly "clouded by secular thought."

I am not optimistic about the future of Christian schools in North America. I see them in the grip of behaviourist models. Page after page of writing about Christian education portrays that Christian schools should strive to produce persons who are neat, prompt, obedient, thirfty, and who get along without giving offense. To me they resemble the Egerton Ryerson ideal, an ideal never abandoned in public schools of today. It is the church-going man of suburbia.

I do not find that person described in the Scriptures, except perhaps critically. I hear the Scriptures calling us, myself, to repentance, in Paul's words: "Hence all (my) thinking has ended in futility, and (my) misguided mind is plunged in darkness. (I) boast of (my) wisdom, but (I) have made a fool of (myself), exchanging the splendour of immortal God for an image shaped like mortal man, even for images like birds, beasts and creeping things" (Romans 1: 21-23 New English Version).

I have begun to realize that much of what I have thought before about the nature of man were images of men come to me through tradition, and those images are deeply embedded in the church and culture of my days. Luther, in his Commentary on Romans, produces this glorious phrase: "But now Christ wants all our feeling to be so bare that, on the one hand, we are not afraid to be cast into confusion on account of our faults, nor delight in praise and vain joy on account of our virtue, yet, on the other hand, we do not glory before men in that external righteousness which, coming from Christ, is in us, nor suffer defeat because of those sufferings and evils which befall us for His sake."

I hear Luther implying that anytime we are too clear about a model of Christian man, we don't have our feelings too bare. And thus, anytime we press our school children towards a model of some kind, we may be working with images of men, not of God.

Why have I supported Christian schools all my life? I have because I expected them to assist me in helping the next generation get rid of some of its idolatrous images. I hoped and prayed that my children and their friends would be more critical than I, more aware of themselves as persons with a high calling to be unconformed to the images of this world. But it has been my experience that by and large our Christian schools retard our students from being biblically critical of the society in which they live.

I believe that for as long as the behaviourist approach is master in our schools this situation will persist.

However, the point of this article is not to clinch the developmental case. Rather, I should like to focus on one specific element in the discussion.

This is my plea: Do not invoke someone else's original sin.

Whenever I have advocated that the educator's emphasis ought to be on learning, not on teaching, and whenever I have succeeded in getting people to realize that the emphasis on teaching might well be unfair to students, in disharmony with a biblical view of man, and unproductive anyway, I brace myself for the inevitable: "Don't you believe in original sin?"

I want to be very clear about my answer.

No, I don't.

Not, if I am asked to swap a developmental approach for a behaviourist one.

Not, if it is the reason for failures of students to live up to teachers' models.

Not, if I am asked to accept that this concept explains the failures of parents and teachers.

Not, if I am asked to accept that it explains *any* type of behaviour of *any* specific person *anywhere* on earth, at *any* time.

If original sin means any or all of the above, then count me out. I want no part of it. I shall expunge it from my vocabulary, expel it to the outer regions of my personal consciousness, where darkness is.

Let me be clear on this.

Consider student A. He is a "good" student. He shines on tests and exams. He picks up "content" quite quickly, often with very little work. He may or may not be an easy student in class. If he is not, his unruliness is often excused because of his scholastic performance. He belongs to the minority.

Consider students B, C and D. They muddle through school with poor to middling success. If they don't hate school, they barely tolerate it. They exhibit no enthusiasm for learning, if they manage to learn at all. The majority of these students arrive at graduation (if they arrive at all) heaving sighs of relief that it is all over. Most of them will not take a course of any kind for a long time. Most of them will manage vocations and careers but they will only do 'book' learning under some kind of duress, often having to do with "more money."

Those students are most often described as students who have trouble "keeping up with the work." Already by Christmas of grade one, teachers know that they are not picking up reading and writing as fast as is "desirable," and the rest of the school parents and teachers motivate, bully, cajole, beg, threaten and 'test' them enough so that the gap between mastery of the work and new work presented is not unmanageable. If the gap becomes too large, the student will benefit from repeating the class for another year.

And when I suggest that a school system which produces students who by and large fall short of the mark, need a thorough cleansing, I get these questions:

Q. Do you believe that all students want to learn?

A. Yes, I do.

Q. Do you believe that it is the fault of adults when students fail in school?

A. Yes, I do.

Q. Do you think that all students who attend your ideal school would learn without failure?

A. No, I don't.

I simply believe that the *first place* to look for fault whenever we observe that students do not like learning, do not like school, chafe under the regime, resist reading, writing, projects, discussions, becoming involved, is in the school itself. Failure of students to learn is primarily failure of the school to make learning possible.

But we resist this conclusion with all our might. We blame students first of all. We invoke original sin.

But if original sin is an explanation of student failure, why is it not an explanation of teacher failure? Is original sin dependent on age, on experience, on 'book learning' perhaps? Why is it that students are naturally inclined not to want to learn. Why are not teachers naturally inclined not to want to teach?

I just don't see it.

I see children who by age 5, have already clearly demonstrated that they live for learning. They have, amongst others, already mastered a most complex task, learning how to speak. They know how to make the most subtle distinctions in describing the world in which they live. They have amassed a tremendous vocabulary, mastered a complex grammar (although it might well take two more *decades* before they can begin to describe that grammar).

And they have done it all without school.

I feel safe in saying that nothing as complex will ever come their way again. Compared to learning language, learning its printed forms, its written forms and arithmetic will be child's play.

And all without school.

How?

There is no technological or scientific answer to that question, efforts of researchers notwithstanding. All we are able to do is to point at homes filled with language and with constant, safe and positive reinforcement. Beyond the home are other adults who in most circumstances exhibit love and support for children, clothed in lots of good talk. Somehow such an environment lets children pick up lots of language. Good parents are developmentalists of the highest order. They cannot help but be sensitive to what children are and what children want to learn. Those parents who are not, those fathers who force their sons into molds of their own pride, those mothers who treat little children as objects, denying them place and opportunity to play for fear that furniture will get scratched and carpets will get dirty, pay for their folly in broken relationships later in life.

I have never heard parents use the argument of original sin to explain why Suzie cannot tie her shoelaces yet.

Yet those same parents, often in a resigned manner, use this argument to explain why Suzie, a few years later, is 'behind' in social studies. Incredible! I am not sure that my interest in Christian schools will continue for very much longer. But I want no misunderstanding in the meantime. If I hear original sin once more, I shall walk away from the speaker. Original sin! Humbug!!

Christians donate Bibles to used Bible campaign

The World Home Bible League campaign to collect seldom-used Bibles and New Testaments for Bibleless homes has met with such rewarding response that it will become an on-going part of the organization's ministry, according to William A. Ackerman, international director.

The project, launched last August, has resulted in the collection and distribution of 325,000 Bibles to date. The Scriptures are sent to English-speaking people in Africa, the Philippines and India, as well as to prison and inner city ministries in the United States.

"We are making the Used Bible Campaign a permanent part of our ministry because of the high cost of purchasing Scriptures today," explained Ackerman. "We want to increase our distribution in English-speaking areas throughout the world. One way of doing that is to encourage Christians who have more than one or two Bibles to make available their extra copies."

Ackerman added that the World Home Bible League has requests for almost two million used Bibles annually worldwide, including 500,000 from India, 650,000 from African nations, and 250,000 from the Philippines.

Located in South Holland, Illinois, the League has published and distributed more than 130 million Bibles in the past 40 years. The skyrocketing costs of paper and printing, however, threaten to slow down the League's mission to place a Bible in every home. Each new Bible costs approximately $2.75 with an additional 30-50¢ charge for mailing overseas. Revitalizing and recirculating used Bibles requires only the postal charges.

A permanent volunteer work force handles the task of collecting, sorting and distributing donated Bibles. From offices and distribution centres in more than 50 countries, the interdenominational League is able to work with missions and churches throughout the world to assure placement of the Bibles where they are most needed.

According to the League's own survey, 80 percent of the donated Bibles are in the King James Version. Another 10 percent are American Standard Bibles, while the remaining 10 percent is comprised of the Revised Standard Bible, Good News for Modern Man, the Living Bible, the New International Version New Testament, and others. Of all the Scriptures donated, only five percent are not useable due to their condition.

International Director Ackerman noted that the original goal of the Used Bible Campaign was to collect one million Scriptures. However, distribution of the Good News of Jesus Christ in many countries has only served to whet appetites for the Word.

For example, Mrs. Ethel Davy of the Kijabe (Kenya) Church Council wrote that Bibles sent to her church have generated so much new enthusiasm for Christ that the church now has "more young people than Bibles." In Ghana, the need for Bibles is urgent and growing, writes Ross Campbell, leader of New Life For All Ghana: "I visited a church which had seven active members six months ago. It now has over 150 members."

Response to the call for used Bibles has come from all parts of the country. Christian and civic service organizations have organized drives, and churches have sponsored Used Bible Sundays to collect Scriptures from their congregations.

Founded in 1938 for the purpose of placing a Bible in every Bibleless home, the World Home Bible League now prints and distributes 12 million Bibles and Scripture portions each year in 70 nations and in 167 languages.

In addition to Bible printing and distribution, the League underwrites the production of the majority of new language translations of the Bible. It also prints and distributes Bible study courses and other materials designed to assist churches in their ministries.

Individuals, churches and Christian organizations may respond to the Used Bible Campaign by sending good used Bibles to the World Home Bible League, 16801 Van Dam Road, South Holland, Illinois 60473. Bibles should be packaged securely and sent by fourth class mail with proper postage and a return address. Donations to defray the cost of overseas mailings are also gratefully accepted.

Canadian residents may send their used Bibles to the Canadian Home Bible League, P.O. Box 524, Station A, Weston, Ontario, M9N 3N3.

PASTORAL COUNSELING

Ralph Heynen

Life is a cabaret

Liza Minnelli has a popular song: "Life is a cabaret, old chum, come join the cabaret . . ." In a way, this lilting and cheerful song is a refreshing contrast to much of the hopelessness and pessimism that is expressed in the popular music today. Most of the hit songs are about wounded love, broken promises, heartaches and sadness. The prevailing spirit is one of pessimism. Of course, it's also true that many of the modern rock songs seem to be just a repetition of five or six words — you can't understand what they are but they seem to repeat them over and over again.

But there's something radically wrong with that song. It betrays a philosophy of life that is indicative of our own age. A cabaret is a place of drinking and dancing and entertainment. It's a place where people go to forget themselves for awhile, to get away from troubles and problems. They try to drown their feelings in martinis and laughter and dancing. This is an effort to cover up the emptiness of the heart by providing a place of temporary escape. But this never really happens. It's sort of like people who whistle on their way through a graveyard, or it's like whistling in the dark.

Life is not just laughter and entertainment. It's not a game to be played, but it's a battle to be won. It's not a playground, but an area of training and development. The search for pleasure can be an empty thing. Pleasure should not become a goal for us — something we strive for. We may possess pleasure, but we find it through something else. Many people make a distinction between work and pleasure. They go about their work and when they come home they say: *Now* we can have some fun! I pity the man who goes through eight hours a day and doesn't find any pleasure or satisfaction in his work.

Work ought to be pleasurable. The fact is that many people face their work, day after day, going back to the same job and the monotony and drudgery of it leads them to the point where they say: I don't like my work, but I have to make a living. And so they look elsewhere for joy and fun and satisfaction. Mothers have to get out of the house sometimes to find pleasure and entertainment. But that doesn't have to mean that there is no pleasure or fun or happiness in the daily care of the home and of the children.

For many people, life in this cabaret has become spectator enjoyment. Others entertain us and the entertainment business has become big business. The salaries that are paid to TV entertainers are absolutely astounding. We pay many of these people far more than we pay our president and we often complain that we're not getting our money's worth from the people in government. Show business entertainment is for people who are bored and tired, and they watch others in order to find something that can make them feel happy, that gives them laughter.

The entertainers themselves are not always that happy. I often get the feeling that many of the comedians on TV are angry people, angry at society, angry at things around them, and so they openly poke fun of them. It's the angry person expressing himself and yet people sit there and laugh at it. Underneath the laughter of the entertainer is often a good deal of hostility and inner sadness. That's possibly one of the reasons why some people in the entertainment world take an overdose of drugs or shoot themselves.

The difficulty with searching for pleasure is that you're never really going to be satisfied. You have to continue to look for new interests, new stimuli, new sources of entertainment. It never really satisfies, it's an insatiable desire that you have. It's like an empty barrel that's never going to be filled. It doesn't reach the deeper centres of life. There's always room for laughter and joy in living, but you have to find it in other experiences than just the entertainment world. Such pleasures wear out very, very quickly.

You know how it is when you take a trip to some distant place. Traveling for a few days can be a real joy, a real pleasure. Traveling for a week becomes a bit tiresome. But if you travel throughout the winter months from place to place and try to see the whole southern part of the United States (and maybe parts of Mexico!), the result is that travel becomes wearisome. The thing that gives joy at first gradually makes you tired and weary.

But there are pleasures that don't wear out. Reading a good book, listening to great music, enjoying the beauties of art, the joy of good company and fellowship, the satisfaction of constructive work, these things never, never are exhausted. They never cease to give pleasure.

T.S. Elliott made a statement that applies to life being a cabaret. He talks about "hollow people" — people who have a lot of show on the outside but inwardly they're empty. He compares them to the staging that is used for presenting a play, or producing a movie. He said: It all looks so beautiful and glittery and shiny on the outside — the side that the audience sees, or that the camera picks up. But if you could see the *backside* of it, you would see that it's made out of muslin and chicken wire and stuff like this. It's very ugly from the backside! This is the way many people are — on the outside they laugh, they act as if life is some great experience and very enjoyable, but inwardly there's a sadness.

There is a place in life where you can find joy — inner satisfaction, not as a hollow person, but as one who has been filled with the spirit of God, who has felt the inner joy of fellowship with God in Christ. Peace of the soul in the midst of life's battles. These are joys that satisfy and they never, never wear out. Because the Christian can live and face life and the future with the hope that one day all of life's joys will be fully perfected in eternal bliss.

We trust that you, too, may have that experience in your life. Life can be empty and hollow if we don't fill our hearts and our minds and our thoughts — our deeper selves — with that which really lasts and really abides. I trust that you have that inner strength that enables you to move forward in life with confidence so that you don't need "life in a cabaret."

THOUGHT FOR THE WEEK:

Life that is fractured and splintered is not very comfortable. God didn't intend that it would be so. The life that is in constant conflict with itself is hurting deeply within. But a vibrant faith in God tends to unite our lives and give greater peace and unity.

The Adventures of the Jolly Baker

by W.G. Vandehulst

37. What could the donkey do? First they pulled one way and then they pulled the other. He wanted to obey, but which way should he go? He was no dummy. He didn't go right or left. Nor did he go forward. He stopped dead. He didn't care about those show-offs coming down the road. They'd ride around him. He didn't like all that fuss on a public road.

"Out of the way, you!" barked a harsh voice. "Move that wagon! Can't you see that the—"

A sword flashed as one of the soldiers raised it to hit the donkey with the flat of his blade.

38. But suddenly a familiar voice rang out. "Stop! Don't do that!"

How it was possible the two frightened travelers didn't understand. But suddenly the troop of mounted soldiers was standing still. The heaving flanks of the sweating horses rubbed against each other and the fierce hooves still trampled, but the eager animals were standing still. Their leather saddles and bridles creaked under the strain.

But that voice! Baker Bumble paled, dropped his reins and seized his hat in both hands to take it off his head. He recognized that voice. It was the King, his own kind King. And he was blocking the road with his stubborn donkey.

Mrs. Bumble also saw who it was. Quickly she smoothed her jacket and straightened her cap. It was the King!

39. The soldiers parted. The King, who had been riding in the middle of the troop with the Commander-in-chief, came forward. He stopped right in front of the donkey.

Baker Bumble didn't know what to do; he was so ashamed. He began to say, "Oh, your majesty, this stubborn donkey! Why did I have to leave—" But the King cut him off.

"Hello, Baker Bumble!" he said, smiling. "Have you set out already? Good thing you handle your buns better than you do your donkey. Ha-ha-ha! Have a safe trip. I'm sure you'll be a credit to your King and Country."

He spurred his horse and rode on past the wagon. The other riders followed him. Also the surly Commander-in-chief.

40. The words spilled from Baker Bumble's mouth in relief. "What a fine King! Such a good man! So friendly! Not a bit stuck-up. He saw that we were afraid. He knows what it is for someone who has never driven before to go on a trip with a stubborn donkey."

Mrs. Bumble hardly heard what her husband was saying. She was keeping a distrustful eye on the soldiers galloping past the wagon.

"Eek! Ooh! Ouch! My cap!" The last soldier had given a quick tug on her cap, setting it crooked. "Ooh, you . . . you . . . !" Trembling with anger she leaned around the hood of the wagon to shake her fist at the departing soldier. "Just you wait! I'll . . . I'll . . . !" Her voice was lost in the thunder of horses' hooves. Roaring with laughter, the soldier waved back.

41. Slowly the wagon rumbled on. The good-natured donkey plodded along unhurriedly but steadily. It was fast enough for the good-natured baker. The warm autumn sun shone into the wagon, and the driver was dozing contentedly. Golden leaves fluttered down on his cloak and on the shaggy coat of the donkey.

Sometimes when the donkey wanted a bite to eat and spotted something, he would wander off the road and browse until his belly was full. In his own time he would move on again.

"That animal!" grumbled Mrs. Bumble. "Use the whip on him!"

"Oh, leave him alone," Bumble muttered. Actually he didn't know what to do with the donkey. What if it ran away with them?

The donkey thought, "This is the nicest master I've ever had!"

42. After much fussing and grumbling, Mrs. Bumble had fumbled her cap back into shape and put it back on her head.

Soon she too fell under the spell of the warm autumn sun. And of the peaceful country road. And of the rich golds of the turning trees. Slowly she too was beginning to enjoy the trip.

Sometimes she looked back into the shadowy wagon. There stood the big box with all their clothes. On top of it stood a small box. On it were all Baker Bumble's herbs and spices and bottles of oil which made his raisin buns the best in the world. In it were all the secrets of the raisin-bun-baker's art.

43. They tried to eat as they traveled. But the bouncing wagon made it impossible. They also quarreled once more about the sour bun Mrs. Bumble had been forced to eat in front of the judges.

"Sour? Impossible! I don't believe it!" muttered Baker Bumble. To criticize his raisin buns was to criticize Bumble himself. In his anger he forgot to be afraid. "Whoa!" he cried and climbed down from the wagon. He pointed to a spot under a tree. "Let's eat there."

Mrs. Bumble laid out a picnic lunch. She grumbled because they had no table and because lazybones Bumble let her do all the work. But fix lunch she did.

Suddenly she stopped in the middle of the road, startled.

44. Who was that coming down the road behind them? "Look!" she whispered fearfully. "Come here and look!"

"What is it?" Baker Bumble asked lazily. He was already lying back in the soft moss, his back against a tree, his hat on the ground beside him. Did she want him to get up again? Why? What did she see that was so important?

The road turned, so from his comfortable spot he couldn't see very far.

"I said, come here! Come and look! Oh, you numbskull, now he's out of sight again. It's your fault! Who was it, he asks. Didn't you see him at all? Brrr! He gave me the willies! A man dressed in black riding a huge horse and wearing a tall, pointed hat. You should have seen him eyeing us before he disappeared in the woods. Brrr!"

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Mental illness has its many myths — Part 1 of 2

Wally Goossen suffered a nervous breakdown at 22. He spent the next few years of his life in the care of psychiatrists and in the Hamilton Psychiatric Hospital. In this article, the first of two, he describes his early treatment and the many myths surrounding mental illness.

by Wally Goossen

"Your son will have to go to the Ontario Hospital."

The words were a sword in my mother's heart.

Could this really be happening to her youngest child on whom the family had lavished so much affection, a cheerful bright student, a boy with friends on every street, brimming with the spirit of youth?

That is how she thought of me. My changing moods, my dissatisfaction with life at home had not entirely escaped her notice, but mental illness? Who would have suspected it?

At 22 I was strong, healthy, with a good job and a good future — until I suffered a nervous breakdown.

I became depressed, withdrawn and anxious. I lost my confidence and desire to mix with people. Eventually I was admitted to the Ontario Hospital — now known as the Hamilton Psychiatric Hospital.

Looking over my childhood in Russia and current home situation, the doctors could see many factors contributing to my illness. At eight months my father was taken from our family to Siberia for refusing to fight in the war. (Father is still in Russia, though no longer a prisoner.) This apparently left me insecure.

Then there was the war itself, the fact that personal ambitions were thwarted by the necessity to provide for my mother and myself.

I recall the time in Germany when Russian troops attempted to take us back to Russia. We had locked ourselves in our apartment and nailed the windows and doors shut. Then we hid under a bed. A cry from one of us would have meant capture.

At five years of age, I held the family's future in my hands.

As the soldiers smashed their rifle butts against the door, the splinters peeled off on the inside of the door. But they gave up. None of us had made a sound.

A dramatic event — a clue for the doctors — yet I do not recall ever dreaming or having any fears about it.

The search for a cure turned to fault finding — with medical people helping me look for a scapegoat.

The villain of the piece was, in classic Freudian doctrine, *mother.*

I had not recognized my mother for the ogre she supposedly was until it was pointed out to me.

I read psychology books and it became obvious. I had realized that some of her fears and need for security were a hindrance to my personal plans but it wasn't until I became ill that I realized I was in mortal combat with my mother.

The "discovery" polarized us further and created conflicts which had not hitherto existed. Some were unavoidable as we struggled to grow out of our unhappy situation.

But finding a scapegoat didn't bring health. Life only got worse.

It took me years to realize what I had done to my mother.

But who will ever make up for her years of heartache, guilt and conflict during which we both thought she had ruined my life?

And what of the countless other parents who have been made scapegoats? What needless burdens of guilt do they carry?

The first step to recovery is to realize that no one, God included, is to blame for an illness.

My journey back to health began when I rejected psychological theories and took responsibility for my own life.

I am not discounting the value of psychiatric theories and treatment altogether. Much has been learned about nervous disease in recent years and treatments are improving.

I am saying that there are a great many myths surrounding mental illness. And the medical profession has, at times, contributed to them, complicating the care of patients with hopelessly entangled therapies which all to often don't work.

Outside the medical profession, the biggest myth is that there is no such thing as mental illness. To espouse this is to block the path of people who are suffering immensely.

Another myth is that a Christian should not be mentally ill. How many Job's comforters have we today who add the burden of guilt to illness. How often is a person told "you haven't got enough faith," by people who will not accept that God usually heals gradually.

And the cruelest myth of all: That mentally ill people are "crazy."

I have never known a truly crazy person, even in hospital. Most patients speak of their illness quite coherently.

I recall in my early days at the hospital I would pace the halls examining my thoughts. I could converse clearly, read and write. I realized nothing was wrong with my mind.

It was nerves which prevented me from functioning normally.

But why did I become ill? And why did many people with similar backgrounds not become ill?

My brother, for example, started to provide for our fatherless family at age 12. Our mother was, at that time, paralyzed and bedridden. Why was my brother not stricken?

continued next week.

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Welcome — Bienvenu

by Helen Tangelder

I see you as a stranger in our country — our strange country. What were your first thoughts as you stepped off that airplane? You felt that cold blast of air, saw French-English signs, people in a hurry, without expression, not caring.

The cars are so big, like hotel limousines. The roads are so smooth. No pot holes, no horns blowing, no dust. Is everyone so rich that they can afford big cars?

Your immigration official takes you to the K-Mart. He tells you that you need winter coats, boots, sweaters. So much choice. It is bewildering. You fill up the buggy and line up at the cashiers. You begin to miss your own personal sales lady in your favourite clothing store. So impersonal! You don't ever have your own seamstress anymore. Your first trip to the Dominion store is just as overwhelming, with all the variety of foods: the cold breakfast cereals, cheeses, dog and cat foods. You wish for your own fish vendor and your mango dealer.

One day fades into the next, with many new impressions whirling through your mind. You miss the crowded streets, the slow moving water buffalo and water-carriers. You long for that hot sun, the one you avoided. You miss the sweat running down your brow, the soaked shirt, the dusty feet.

You want to hear the roosters crowing in the morning, the pigs oinking in the backyard, lizards clicking in the kitchen. You want to taste your fried bananas, your sticky rice cakes, and fish heads' soup. You want to smell the jack fruit, frying garlic and even the stench of the open sewers.

That was your home.

You were oppressed.

You faced persecution.

You faced death.

You had a choice: death or escape. Escape you did. You swam that polluted river, climbed on a crammed boat. You spent months in camp, amid the crowds, filth, lack of food, disease. You wondered what would be ahead of you.

People before you were slaves. The Hebrews were led out of Egypt by God's miracle. They, too, missed their garlic and onions, and the fleshpots of Egypt. But God led them on.

In the name of Christ, we welcome you. It is all so strange to you, feeling your first snow, and the blizzards. In your eyes, we are big, pale-faced and clumsy. We say to ourselves: "How can you eat so much rice every meal time? How about eating our potatoes? Your feet will get cold if you don't wear socks and slippers. Just wait until summer and then you will feel the heat."

We take you to church on Sunday. Perhaps you don't even have a Sabbath, or even a day of rest in your home country. The sanctuary is so plain. No idols up at front. No burning incense, no kneeling, no chanting, no gongs. Even our music is strange to your ears. Just sitting and standing. The prayers? To whom is the minister praying? Why is he talking so long? It is all so very hard when you don't understand English. You sit very still and patiently.

You recognize that universal name — the name of Jesus Christ. You heard it from your missionary-English teacher in camp. The seed of the Gospel has been sown in your heart already. You see and hear the Gospel.

I was naked and you gave me clothes. I was hungry and you gave me rice. I had no hut, you gave me a furnished home.

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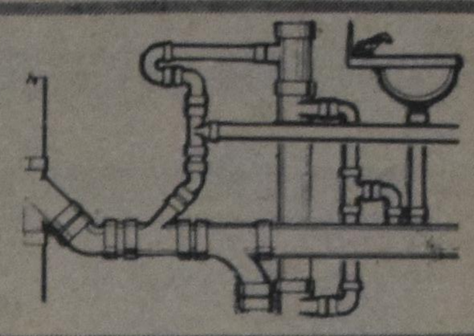

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Human engineering: Genetic predestination — conclusion

by Richard Stienstra

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The Christian Church is facing a crisis!

That's nothing new, of course. The long, checkered history of God's people on this earth shows that critical times come often. This time — as on some previous occasions — it is a crisis of identity.

What's at stake is nothing less than the very nature of Christian life; and that in the setting of a secular culture that has a pattern of consuming its opponents. The scientific civilization of which we are a part, is making us all dependent on the products of its genius. As the century unfolds, the consequences of the "spirit" of our society are becoming more evident. The comfort, the convenience, the miracles of our culture are slowly taking away from the Christians, their vigorous antithesis.

The crisis I am talking about is the one in which the believer is no longer clear what is secular or worldly and what is Christian. We Christians, of all stripes, find it increasingly difficult to speak with authority, and say, "Thus says the Lord!" We are developing a tendency of majoring in minors as foundational issues are neglected.

There are numerous other ways in which the tell-tale signs of the impending crisis could be enumerated. I will just mention a general "amalgamation" of values, morality, ethics and practices, indicating a less than clear vision of the Christian distinctiveness in life. The challenge to be truly Christian in science, in education, and in other facets of cultural life is becoming more intense.

We observe, also in the Reformed churches, a pressure to escape the crisis by limiting the work of the Holy Spirit and the believers' faith — life to what is then seen as the spiritual realm, essentially abandoning cultural activity to non-Christians. Such a fortress mentality will not be able to hold off the enemy, however.

Already within the Christian Reformed Church, in my view, much world-conformity is taking place. It appears that in this denomination, too, the enemy of secularism needs to be taken seriously, and that the spirits that fuel such secularism cannot be ignored.

A Christian Reformed directive

In 1978, the large, 27-church Classis British Columbia of the the Christian Reformed Church faced the issue of how Christians should relate to Artificial Insemination by Donor (AID). The work of its study committee, in majority and minority format was digested, and referred to the churches "for further study and discussion." Classis made it clear that the perspective for such pursuit should be the "world and life view" of which "Scripture speaks clearly."

As rationale for its directive, Classis said: "It is very important that the Church seek to gain a perspective on AID in the light of the increasing developments in genetics, for genetic engineering and manipulation has many moral and philosophical implications. Questions such as control and possible abuse of life, the value of "humanness," man as God's creation, and the overall concern for the dignity of man in God's world, must be dealt with when facing this issue."

It was this directive that prompted the writing of the present articles. And I do not want to overlook Classis' word of warning to the studying and discussing Christians: "The attempt to isolate areas of scholarship and scientific development from the authority of God's Word results in a nature-grace dualism in life, and in circumstances of giving Scriptural direction to such issues as AID [which] can result in moral and philosophical conclusions which are not in harmony with the Word of God."

There is one more word of encouragement Classis gave in its well-written directive. This word deals with the newness of AID and the questions it therefore raises: "The church must give serious attention and evaluation to such a development, especially since such a scientific possibility is often non-biblical and secular representation of creation and life."

It is instructive to notice how powerful this Classical directive is. Certainly a concern is shown that should alert us to the urgency and scope of the believer's confrontation with the forces of secularism. How is the Christian and the Church to face the "forward" march of Western culture? How are we to deal with the scientific fruits such as AID and IVF (in vitro fertilization)? Should we gratefully make use of them, or are we thereby bringing a Trojan enemy horse into our midst?

I notice with interest that Classis British Columbia offers no solution in its directive. If there can be a yes or no answer to the question whether Christians should make use of AID, and by implication of IVF, Classis referred this to the officers of the local church: "Couples considering this possible method do well to solicit pastoral advice from the office-bearers of the church."

The entire burden, it appears, of coping with AID and IVF and related developments will fall on the would-be parents in the setting of the local congregation.

If guidance is needed, the local pastors and elders will have to provide. That's quite a task for them! And in the background hovers the question: Why did some pastors and elders (of the Majority Report) say no to AID, while other pastors and elders (of the Minority Report) say yes, yet both studied the same Scriptures?

The Christian and science

It should not surprise us that there are differences in evaluating cultural developments. One observer views life not only from a different angle or perspective, but also may use a different standard for measuring than another. For the Christian the standard must always be God's Word, and the believer's assessment is directed by the Holy Spirit.

"Those who have the Holy Spirit will track the trails of truth," wrote

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Human engineering . . . cont'd.

Hendrik Hart in his book, *The Challenge of Our Age*. The author observes that "it is extremely important to ask in which direction and along which paths a spirit will lead a man or a community. When we put this question to the Scriptures they will answer us that the Holy Spirit remains incomprehensible unless we understand that this Spirit is the guide appointed to lead us along the paths of the Word of God." Hart clearly expands on John 14:17, ". . . the Spirit of Truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you."

How must the Spirit-led Christian see the developments in genetic engineering, and the scientific methodology that is producing AID, IVF, cryobanks and other astounding things? Kenneth S. Kantzer, editor of "Christianity Today," wrote in his editorial: "Human Engineering: Trouble Ahead," Jan. 19, 1979, "Western society has moved far from the foundations of its ethical legacy. The criteria for assessing human worth are no longer always based on the divinely imbued ingredient."

It may be fair, I believe, to say that the path Western science has chosen to take has in it the destruction of its society. While some scholars, like Roger C. Snider of the University of Rochester Medical Center in New York, a sincere Christian, can view the new biology with much hope, Bernard Zylstra of the Institute for Christian Studies in Toronto, with broader scope, observes "the spiritual exhaustion of the West."

Sider contends that "evangelicals should seize this rare opportunity to bridge the gulf. Modern biology is in the midst of a fundamental self-examination . . . The new biology needs a soul; the time is ripe for a truly biblical biology" (in "Christianity Today," Feb. 10, 1978).

Yet, to my view, Hendrik Hart is much more on the mark: "I believe that, by and large and speaking mainly in terms of cultural achievements, the Christian community in the West has not been able to withstand the powerful influence of the humanistic forces in society, but has been sucked up in the trailing wake of it."

The spirit or driving force of today's science is the spirit of humanism. The thought is that reality just exists, and that man is its god. One of the major theologians of this century, Rudolf Bultmann, openly accepted "the modern worldview" as normative in his de-mythologizing of Scripture. R.J. Rushdoony, in his introduction to Herman Dooyeweerd's *In the Twilight of Western Thought*, writes that Bultmann "recognizes that the results of science vary from age to age, but asserts the principles to be permanent, and hence to be man's guide rather than the mythological which he sees in Scripture."

The Christian of the 20th century cannot blindly accept the "gifts" of modern science. We need to examine them very carefully. For the scientific method itself is not acceptable to the believer. His faith differs from the scientist's faith that scientific truth is objective truth.

Hendrik Hart summarizes for us: "The Humanist and the Christian *must* come to different conclusions as to the nature and place of scientific method. For in the case of the former it is the Sovereignty of Man which demands that man's spirits move them to seek the paths of science, whereas in the case of the latter the Sovereignty of God declares his Word to be law and moves men by his Spirit to seek its ways."

For the Christian in the crisis of facing a powerful secular culture this truth still stands: "The fear of the Lord is the beginning of knowledge; fools despise wisdom and instruction." — Proverbs 1:7.

A case of reduction

The scientific method which Western society has been following has led to the fragmentation of life. Ideas, people, the Bible, in fact, all reality must be broken down into their constituent parts. The thrust of man's pursuit has been to conquer the "atom" of all things. And the authoritative word from science has been that once such atomization has taken place, all you do is put the parts together to see true reality.

We witness a stress on individual people. We witness a stress on individual Bible texts. We witness a stress on individual cells. Whereas the Christian begins with the whole view: "The earth is the Lord's and the fullness thereof, the world and those who dwell therein" (Psalm 24:1), confessing that all that is, is created. Modern man, having become liberal, begins with the smallest part, and confesses that all that is, just is!

The humanist dogma and pursuit in science was phrased well by the brilliant Michael Polanyi: "Biology is life reflecting upon itself, and the findings of biology must prove consistent with the claims biology makes for its own findings." But what happens when molecular biologists begin to reflect upon molecules in "objective" fashion? Reality becomes a mechanism. Humans become giant computers, suitable for alteration and reproduction.

What is man?

Is a human being the mere sum of his pre-programmed genes? An affirmative answer surely must deny the revelation story of Genesis 1 and 2, where God says, "Let us make man in our own image, after our likeness." Man is created in God's image, made "little less than God," as Psalm 8 exults. And Christ, the Redeemer, the Second Adam, is the "Son of Man." It certainly would be blasphemous to suggest that the Saviour's incarnation was the first instance of AID.

The humanistic spirit of genetic engineering views a human in terms of manipulative genes. Once that starting point obtains, other factors are of a pragmatic nature. Dr. Robert Sinsheimer, chairman at the Biology Division of the California Institute of Technology wrote to his alumni, "We have, over the past few centuries, achieved a very considerable mastery over our physical world . . . For what kind of society shall we select characteristics? To what kind of society might the simple act of gene selection lead? Are some matters best forever left to the winds of chance? Or is that a failure of nerve and a denial of the human experience? Is it somehow inhuman to design a man?"

It is possible to pretend that AID has no connection with modern science, and that a couple or a single person can just make a simple decision whether to employ

Cont'd next page

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Human engineering . . . cont'd.

AID or IVF. It is precisely against this naivete that Classis B.C. warns us. There is a world and life view involved.

The Christian's crisis in our day revolves around the world and life view. Our society is seeking the believers to accept the anti-Christian view that the moment, the individual, the gene is supreme. The impact of Joseph Fletcher, the father of "situation ethics" is felt almost everywhere. For him, in agreement with Bultmann, "Jesus had no ethics." Fletcher concludes that the human need to bear children justifies the woman's choice for AID or IVF.

Is AID "a medical procedure given by God's grace to make it possible for some of His fallen humanity to fulfill His creation mandate?" Such is the conclusion of the Minority Report. I respectfully, but very strongly, disagree. This view basically adopts the reductionistic world and life view of humanistic science. To employ the medical model of science, negating the conjugal limitation that the Creator provided, is unacceptable.

We live with the consequences of a society that has chosen a "secular" lifestyle. The breakdown of authority, of morals and of marriage are just some of those consequences. AID and IVF and other developments, even aside from eugenic considerations, are part of the "spirit" that produces society breakdown.

In my view, the Christian church needs to counter the impact of society's destructive pursuit. All the therapeutic counseling is only band-aid assistance after the fact, if the spirit of the breakdown is not confronted. To invite AID and IVF into the church family will erode the "conjugal basis of marriage," to use the words of Paul Ramsey in *Fabricated Man*. Ramsey, an outspoken Christian, sees marriage as the only divine provision for procreation. He views AID and IVF as threats to our society.

God connected the basic tenet of human nature — made in the image of God — to sexuality, to marriage, to reproduction, and to the cultural mandate, "So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it, and have dominion . . ." (Genesis 1:27, 28). The Creator placed an inviolable nexus or relationship between marriage and reproduction. That nexus can only be broken at the peril of cultural destruction.

When we can say that the sperm of another man can "Christianly" be placed within the marriage confines of the husband and wife, I would say that the antithesis between church and world has disappeared. For the church that advocates that, or cannot warn against it, a crisis has already come. The borderline between Christ's Bride and an impure world has become hazy and uncertain.

The Christian Church is facing a crisis!

Nederhood is speaker at CCEF

Dr. Joel H. Nederhood, director and radio minister of Back to God Hour will be the keynote speaker for the Canadian Christian Education Foundation (CCEF) 5th anniversary Reformation banquet on Friday, November 7, to be held in Hamilton District Christian High School, Hamilton, Ont.

Fred Vander Velde, executive director of the CCEF, says: "A very special program has been planned for this unique event because it's our 5th anniversary this year."

Special music will be provided by Calvin College for this occasion. Dr. Nederhood will be speaking on "Reformation In Education."

Mr. Vander Velde says that 450 tickets will go on sale in approximately four weeks. All proceeds will go towards the work and program of the Foundation and the Hamilton District Christian High School. A formal tax deductible receipt will be issued for the full amount of the ticket.

The CCEF has funded over $100,000 worth of new learning materials since its inception for the benefit of CSI member schools. Thanks to the support it receives mainly through personal gifts, church offerings, and Foundation Day, the CCEF will continue to support financially the ongoing CSI curriculum projects which is needed for Christian schools throughout Canada. During the past five years, Christian instructional materials has had a notable effect.

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New building for Calgary is dedicated

by H.W. Verveda

On March 21, the Emmanuel Christian Reformed Church of Calgary, in a dedication service, rejoiced in the opening of its new church building.

This congregation, in existence for nearly 25 years, sold its basement-only structure located in Northeast Calgary in the late sixties. This facility had been used for about ten years. Since that time, facilities were shared with a United Church in the southwest region of the city. A desire for an owned house of worship always existed, however, this did not seem possible until about three years ago. At that time, consistory appointed a planning committee which ultimately led to the new construction.

The edifice has a beautiful, modern design with a seating capacity of 425 in the sanctuary. An annex with a fireplace seats about 75 and can be added to the sanctuary via a folding door. The congregation is seated in a semicircle around the pulpit and this design together with excellent accoustics requires no sound amplification under normal circumstances.

Other notable features of the building are a stage with provision for artistic performances, a large foyer and a wing housing kitchen, washrooms, nursery, pastor's office and consistory room. Some of these rooms together with others located in the rear of the foyer are used for educational purposes. A new pipe- organ, donated to the congregation, will be installed in the next few months.

The design of the building allows for expansion of the sanctuary, addition of a hall and expanded educational facilities. The total cost was reduced considerably by valuable contributions made in time and services by many members of the congregation, resulting in a net cost of $450,000.

The church, located at 3020 - 51 Street S.W., is close to the Calgary Christian School. Property adjacent to the church is intended to be developed into a senior citizens home by the Shalem Society for Senior Citizens of Calgary.

Among the many members participating in the dedication service was Mr. H. Van Brummelen, a charter member, offering the prayer of thanksgiving. Rev. J. Joosse accepted the keys to the building on behalf of the congregation from Mr. J. Jager, chairman of the building committee.

Pastor Joosse based his dedicatory address on II Chron. 6:40: "Now, my God, may your eyes be open and your ears attentive to the prayers offered in this place."

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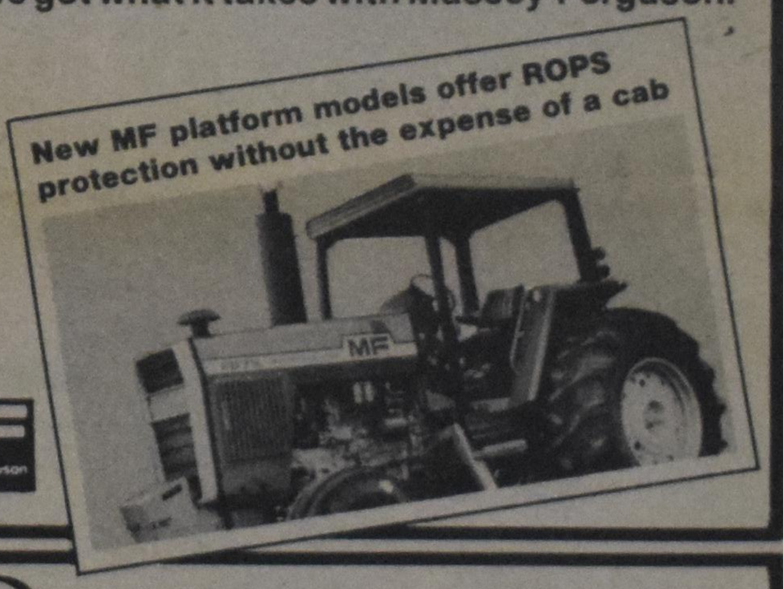

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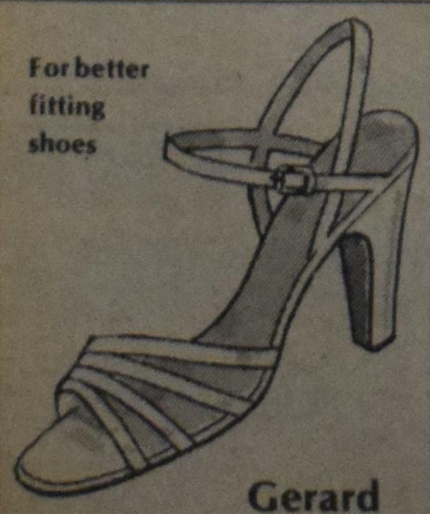

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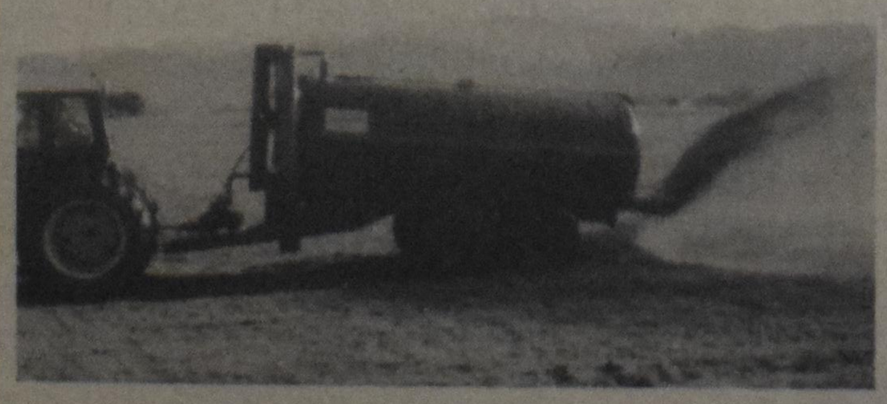

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- **CCEF has funded to-date $100,000.00 for Christian Textbooks.**
  These textbooks are being used in member CSI schools.
- **CCEF has committed to CSI a minimum of $36,000.00 for 1980.**
  Depending on the financial support, this amount could substantially increase.
- **CCEF is considering to undertake a scholarship program to be supported by Corporations and individual donors.**
- **CCEF is presently setting up a complete will giving program. This program will ensure long term and future financial stability.**

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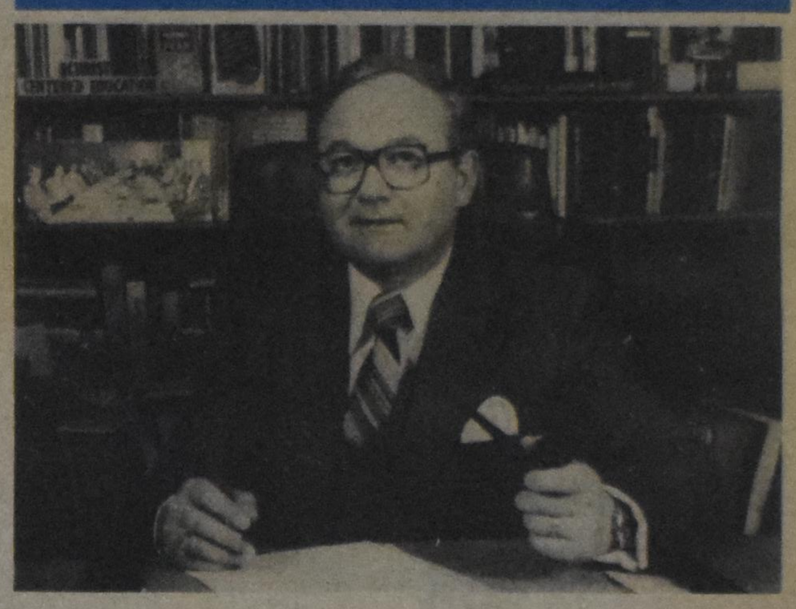

Fred R. VanderVelde, Executive Director
The offices of the Foundation are located in the basement of the Executive Director's home in Burlington, Ontario.

EXCERPT FROM CANADIAN CURRICULUM COUNCIL MINUTES OF NOV. 30, 1979

On motion the Council goes on record to encourage all district CSI member schools in Canada to actively promote and support the work of the CCEF in its efforts to raise funds for the publishing of Christian curriculum materials.

Grounds:
1. The work of the CCC and its effectiveness is directly related to the success of the CCEF as it relates to fund raising.
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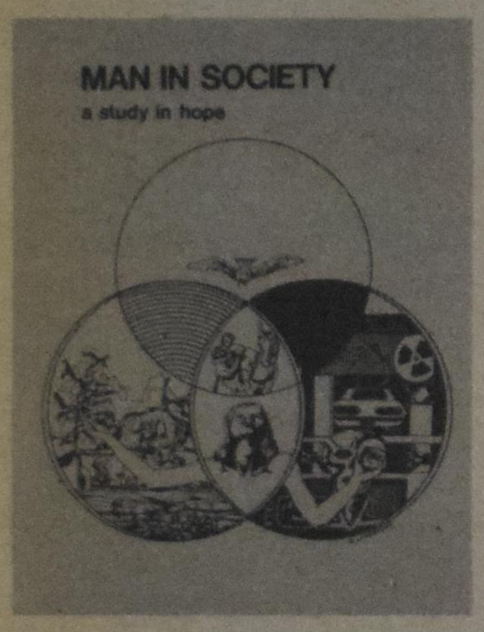

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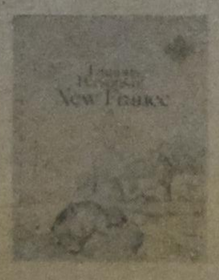

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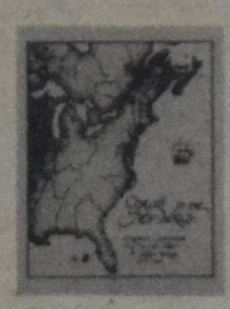

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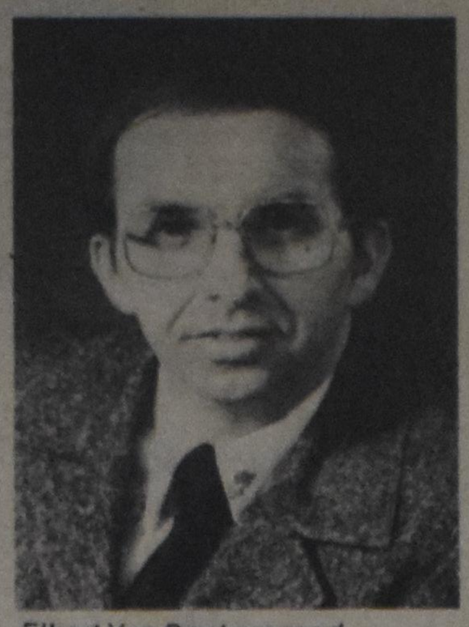
Politics

A Christian in politics — working within the party

The following is an interview with Elbert Van Donkersgoed, research and policy director of the Christian Farmers' Federation of Ontario. Last fall he won the nomination for the provincial Liberal party in his home riding which includes Drayton, Ontario.

This is not a sudden thing for Mr. Van Donkersgoed. He has let his name stand for county school board and municipal council. Federally and provincially he has been involved in the Liberal party, attending conventions and serving on riding association boards.

Calvinist Contact's politics editor, Ben Vandezande, interviewed him recently concerning the role of Canadian Christians in "active politics."



Elbert Van Donkersgoed

C.C.: Why are you running for office?

V.D.: The first reason is that I see it simply as an extension of the work that I've been doing. What happens to farmers is very dependant on the political situation and is very reflective of what is happening. So for years, I've been steeped in political issues in the province. And at a certain point you get very frustrated because you develop and promote ideas as to what to do politically and at a certain point you like to get in there and do something with them. I'd like to find out if it's possible to get hold of the tools of government and do something.

C.C.: You feel that right now you are too removed from those tools to do enough about it?

V.D.: Certainly an organization such as Christian Farmers (Federation) has a fairly significant impact. In a number of areas, not just on actual decisions and policies in government, i.e.) on decisions and policies of groups, marketing boards in particular, that have delegated powers from government. But there is more to be done.

There is also the fact that my horizons have been widened a little to include provincial energy issues quite extensively as the result of my extensive involvement with Ontario Hydro and the Royal Commission on Electric Power Planning. That, too, is an area where I've become very frustrated in terms of what happens and I really think there is a new direction needed.

C.C.: You started saying that the prime reason was that it was an extension of your work. Are there other reasons?

V.D.: I would say my long term aim has been to see if it is possible for someone who's got some very strong feelings about what it means to be a Christian in all areas of life, with "the kinds of chips that I carry on my shoulders" fairly boldly to find a place in the political world where the day-to-day decisions are being made.

C.C.: Why the Liberal Party in particular?

V.D.: No big reasons. But over the years quite a number of little ones. Already 13 years ago, when I first moved to Drayton, I began attending, as time allowed, all public meetings that were open to the public of Liberals and Conservatives. (I admit to having come from a background that seems to be inclined Conservative.) But almost right from the start I was never encouraged by the Conservatives. As a matter of fact, on a number of occasions, I was made to feel very unwelcome.

C.C.: Because of your person, your position?

V.D.: No, I am an immigrant and therefore, in the eyes of a significant sector of the community, a second class citizen in Canada.

C.C.: And you found less of that in the Liberal Party?

V.D.: I found very little of that. I found particularly in the local situation (which may vary elsewhere) that I was, right from the start, encouraged by the Liberals to participate.

C.C.: What about the party platforms on the areas you are most interested in. Are the Liberals the strongest party?

V.D.: There are things Conservatives have traditionally championed that I am not at all comfortable with. I do see the Liberals, in the long run, as being the small businessmen's party and I certainly see the Conservatives historically and still today as the big business party. And being a farmer's spokesman I just have a hard time indentifying with big business folks.

C.C.: Some people, that I've talked to find it strange that someone who pushes so hard for a seperate farmers organization instead of working within the OFA would turn around and join an existing party. You don't find that strange?

V.D.: No, I don't find that strange. For two reasons: The first reason is that within the Christian Farmers Federation, I've never told any farmer that he should not be a part of some other organization. The idea of a Christian Farmers Federation, is that you can be more effective in a specific area, with your specific concerns as a Christian by sitting down with fellow Christians and thinking things through before going to another organization. And that remains my conviction. If one is to be effective as a Christian, whether it be in a farm organization or let's say in the area of farm politics, it is essential that one sits down with Christians first to get his thinking straight. So one of the reasons why it's taken me this long to really give politics a try is because I, five years ago, didn't think I had my thinking very straight. Now that we're sharing I think I've got some concrete ideas on policies that have been developed by working with Christians.

The other reason is that if Christians decide to organize a party and if the Canadian political scene changes, to the extent that that kind of a party would be an effective party in the political scene, I'd be one of the first to join.

"My involvement in politics is like that of the Christian teacher in a secular school system. There is no need to question the person's faith, but we know that the end result will not be Christian education. It will be secular education with some Christ added. I'm involved in our secular society's politics. I hope to add some Christ to it. But it in no way replaces the need for me and other Christians to actively work together to develop Christian politics. My party involvement is no substitute for Christian politics; just as some Christian teachers in a secular school are no substitute for a Christian communal effort to develop Christian education.

"I stand ready and will give priority to any Christian communal effort to develop a Christian participation in politics. (I am an active supporter of the CJL Foundation, but this work is mainly of the research/foundational kind. I am interested in active participation.) It would be easier for me to put my efforts into a Christian communal effort than it is into the present partisan politics."

Elbert Van Donkersgoed

C.C.: So you're going to wait for someone else to set one up?

V.D.: Well, let's put it this way. Since I carry some very significant chips on my shoulder, there are some things I would have a hard time bending on. The possibility exists, that even the Liberal party, that wants to be very flexible, may find me too inflexible in some things. And if that resulted in my being not acceptable, I think that point would get an excellent platform on which to argue for a new start in party politics. To start from the present situation to try to do that in a political situation where you are very ineffective, I'd have a feeling I'd be battering my head against a stone wall.

It's for the same reason I've rejected the idea that many have suggested to run as an independent because even if I could get elected as an independent my effectiveness in the House on any issue, even agricultural ones, would be less than it is now from outside in such an organization as Christian Farmers. And it's for that very pragmatic reason that I'm not prepared to waste my time running as an independent.

C.C.: I've heard some farmers exude the confidence that "Wait till Elbert gets in and we'll really see things start to happen." I was trying to find out if they misunderstood the political scene or whether there is really that kind of possibility to make a difference within a party like the Liberals. Is there reason for that kind of confidence on their part?

V.D.: I think that's a little over-confident but there is reason for confidence that a major contribution can be made. "Major" has to be qualified a bit in terms of the kind of situation you're actually dealing with. Our society and our leadership is dying for fresh ideas and for people willing to take a fresh approach and not be tied hand and foot, to longstanding committments from the past, for favours done or whatever the case may be. That simply will not let our society be flexible enough to deal with the areas.

C.C.: I guess my impression of the members is that they rarely have time left over for the kinds of issues you're talking about or you're dealing with. Is there a lot of time to do the legislating work? Are you going to let some of the constituency work go?

V.D.: That's going to be my biggest dilemma. There is an obvious preference on my part to do the really issue-oriented work; things that need thinking and discussion and really evaluating. But there is no getting around the fact that if you are going to be a participant in the present political situation you simply have to be prepared to do a lot of constituency work. That can only change if you change in a significant way the political wheels, the whole direction or even the concepts of what politics and governing is both in this province and in the country. It means moving away from the basic concept of representative government that Canada is working with.

C.C.: Your prime area obviously would be agriculture and yet there are a number of issues that come up in the legislature. What are the two or three prime targets that you would key in on?

V.D.: Five years ago, I was a one-issue person. I'm not today. Given a preference I would hope to be recognized as a significant spokesman on energy issues. So number two is definitely energy.

I'm not unfamiliar with education or labour issues. And that simply provides some kind of insight on provincial issues on just about every front including the "crunch" economic ones. To deal with agriculture and energy, you would end up having to have a fair assessment of the economic situation in the province. My experience with both of those two gives me a fairly good overview of the provinces economic situation and its future.

C.C.: Are we going to have a spring election?

V.D.: I expect an election to be called in the second week of May.

C.C.: It's too bad!

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EMPLOYMENT

Where can I work?

Every summer, thousands of young people across Canada look for work. A few find jobs on the family farm or in the family business, but most young people must knock on doors in late winter or early spring to look for work.

The federal and provincial governments have been helping out over the years. They provide a number of summer employment programs designed to put young people to work. Various government agencies have also provided incentives for business to hire students.

During the next few weeks — as long as the Job Market runs — we outline the federal and provincial programs which are available to both young people and employers. We at *Calvinist Contact* have been busy gathering student employment information from each of the provinces across Canada as well as from the federal government which will be presented on this page each week in condensed, readable form. For further information on any program, contact the Canada Employment Centre nearest you.

This week, Federal Government programs.

Summer Youth Employment Program

Canada Employment and Immigration Commission

DESCRIPTION

This program is a consolidated federal student summer employment program which creates meaningful work for students by financing socially useful projects. It is comprised of three streams:

- projects sponsored by non-profit organizations;
- projects sponsored by local governments; and
- project proposals initiated by federal government departments and agencies and may be sponsored by organizations or individuals.

NUMBER OF POSITIONS

70,000 across Canada including 18,000 in the Cadet and Reserve Training Program.

QUALIFICATIONS

Each project has its own criteria. Preference is given to students.

RATE OF PAY

Project supervisors — up to 50% above the Provincial minimum wage.

Project employees — Provincial minimum wage.

TIME FRAME

May — September

APPLICATION PROCEDURE

Individuals should register with their Canada Employment Centre or Canada Employment Centre for Students. Project sponsors hire project employees through these offices.

INFORMATION CONTACT

Local Canada Employment Centre or Canada Employment Centre for Students.

Career-Oriented Summer Employment Program

Public Service Commission of Canada

DESCRIPTION

Under the Career-Oriented Summer Employment Program, challenging summer employment is arranged in a number of federal departments and agencies, in locations throughout Canada. For some jobs, students must be willing to relocate. These career-oriented assignments provide students opportunities to look at career possibilities that may be open after graduation, as well as providing potential employers in the federal government with the opportunity to see students at work.

Opportunities include:

- Geological Survey of Canada-Summer Program
- Surveys and Mapping Branch-Summer Program
- Student Customs Officer Program
- as well as various other positions in federal departments and agencies.

NUMBER OF POSITIONS

Varies

QUALIFICATIONS

Vary with the department and the position. Programs are open to full-time students at universities, colleges, CEGEPs or technical institutes, continuing studies in 1980.

RATE OF PAY

Varies with the position.

TIME FRAME

May and June to late August or early September.

APPLICATION PROCEDURE

Applications are submitted on the Career-Oriented Summer Employment forms to campus placement offices or to the Public Service Commission regional staffing office.

DEADLINE

Recruiting takes place from late January to early June and students are encouraged to apply early to ensure full consideration of their application.

INFORMATION CONTACT

Post-Secondary Recruitment Division,
Public Service Commission of Canada,
15th Floor, l'Esplanade Laurier,
300 Laurier Avenue West,
Ottawa, Ontario
K1A 0M7

Federal Government programs continued on next week's Employment page.

SUMMER JOB MARKET

ACTON: Experienced 19-year-old girl seeks summer job on dairy or mixed farm, preferrably in Southern Ontario. Available from May 1 to September 1. Contact: Wilma De Graaf, R.R.#2, Acton, Ont. L7J 2L8. Phone: (519) 853-0948, or (519) 821-7749.

BARRIE: Jane Borger, Calvin College student available by May 26. Experienced as mother's helper, hired hand on dairy farm and janitorial work. Contact my parents: A. Borger, R.R.#2, Utopia, Ont. L0M 1T0 (near Barrie) Phone: (705) 424-9414 or myself at: 153 Veenstra Hall, Calvin College, Grand Rapids, MI. Phone: (616) 942-9150 ext. 2571.

BEAMSVILLE: 15-year-old high-school boy is looking for work on a **dairy farm** for the summer months. Please contact: Dirk Van Rooyen, R.R. #1, Beamsville, Ont. L0R 1B0 Telephone: 416-562-5459.

BEAMSVILLE: 17-year-old Christian girl is looking for a summer job as a mother's helper or any other kind of work. Please contact: Sandra Van Staalduinen, 16 Friesen Blvd., Beamsville, ON. Phone: 416-563-5181.

BROCKVILLE: I am interested in office work and anything to do with babysitting, camp directing, but I'll accept almost anything. Please contact: Mary Boomer, 1265 Brockmount Pl., Brockville, Ont. K6V 1Z6.

CAISTOR CENTRE: 15-year-old high school boy looking for a summer job on a dairy farm, in Southern Ontario. Available from June 23 till August 29. Please contact: Andrew Ytsma, R.R.#3, Caistor Centre, Ont. L0R 1E0. Phone: (416) 774-3632.

CAMBRIDGE: 15-year-old boy would like a summer job to pay for Christian education. Please contact: Bill Bos, 305 Meyers Rd., Cambridge, Ont. N1R 7H4. Phone: (519) 622-0449.

CHATHAM: 15-year-old girl (student) would like summer employment. Babysitting preferable, but other work is acceptable. Please contact: Brenda Antuma, Chatham, Ont. N7M 6A1. Phone: (519) 352-4446.

CHATHAM: High school graduate with 3 years experience as sales clerk and some in typing and filing, seeks a summer job with a Christian atmosphere. Enjoys the outdoors and working with children. Please contact: Anita Zantingh, 130 Partridge Cres., Chatham, Ont. N7L 1E9. Phone: (519) 352-4682.

GEORGETOWN: High school student, 15, seeks summer job on farm. Has experience on dairy/chicken farm. Please contact: Mike Hesselink, 12 Temple Rd., Georgetown, Ont. L7G 3J7. Phone: (416) 877-3604.

GUELPH: Hard-working, energetic 15-year-old looking for summer employment on a farm. Contact: Dean Adema, 196 Edinburgh Rd. S., Guelph, Ont. N1G 2J1. Phone: (519) 824-8529.

HAMILTON: At 16 years of age, I am interested in a summer occupation where I'll have daily contact with other people. I'm willing to challenge work in an office or store where contact like this is necessary. Write: 105 Gladstone Ave., Hamilton, Ont. L8M 2H8, or phone: (416) 522-1925. Marian Kapteyn.

HAMILTON: 16-year-old boy, looking for a summer job, will do anything but prefers working on a farm. Has some experience. Please contact: Harold Mulder at (416) 385-5484.

LISTOWEL: My name is Wilma Brus. I am 17-years-old and I am willing to take any type of job for summer employment. I have worked on a farm. Phone: 519-291-1714 or write: R.R.#3, Listowel, Ont. N4W 3G8.

LISTOWEL: A 15-year-old highschool girl, looking for work as a mother's helper during the summer months. I have experience with babysitting, housework and gardening. Please write to: Alice deVries, R.R.#1, Listowel, Ont. N4W 3G6 or phone: (519) 291-3427.

LONDON: College student seeking summer employment. Available May-September. Experience in farming. Write: Tim Pasma, 263 Clarke Sd. Rd., London, Ont. N5W 5E7 Phone: (519) 455-[illegible]624.

LONDON: Second year Reformed Bible College student, 21 years old. Any type of work to earn tuition for third year. Available after May 15. Contact: Ann Denbok, 1842 Park Ave., London, Ont. N5W 2J8 or Reformed Bible College, 1869 Robinson Rd., Grand Rapids, Michigan 49506, Schaal Hall, 616-454-8620.

MOOREFIELD: Drayton: 15½-year-old girl looking for summer employment. Do most anything. Has experience as babysitter and mother's aid. Call: Patricia Tacoma: (519) 638-2604.

MOOREFIELD: I am 16 years old, live on a dairy farm. I am looking for a summer job from July 1 to August 31, 1980. I would like to work in a welding shop or on a dairy farm. Contact: John Stevens, RR.#3, Moorefield, Ont. N0G 2K0.

MOOREFIELD: A 15-year-old girl would like a job as a mother's helper or a baby-sitter. Phone: (519) 638-2191. Address: Sylvia Vanden Hazel, R.R.#2, Moorefield, Ont. N0G 2K0.

MT. BRYDGES: Grade 10 student — looking for employment on a dairy or turkey farm. Have two years experience on a Dairy farm. Would prefer to work in Southwestern Ontario. Write to: Bill Bron, P.O. Box 45, Mt. Brydges. Ont. N0L 1W0.

OSHAWA: A 16-year-old highschool boy seeks summer employment, doing any kind of work. Available June 16 to end of August. Please contact: Ken Zantingh, 12 Taylor Rd., Oshawa, Ont. L1G 3Z2. Phone: (416) 579-0842.

PETAWAWA: I am a 15-year-old boy wishing to work on a dairy farm for the summer. I am available from June 16 to September 5. I have had experience working on a dairy farm. Contact: Tom Elgersma, 71 Paardeburg Blvd., Petawawa, Ont. K8H 1H1. Phone: 613-687-5466.

PETAWAWA: I am a 17-year-old highschool girl, looking for summer employment. I would like to be a mother's helper — looking after children, cleaning, etc. I have had experience babysitting. References available. Please write: Beverly Elgersma, 71 Paardeburg Blvd., C.F.B. Petawawa, Ont. K8H 1H1.

PORT LAMBTON: 17-year-old boy (student) would like a job on any farm. Has experience with pigs and cattle. Write to: Jake Kraayenbrink, R.R. #1, Port Lambton Ont. N0P 2B0 or phone: (519) 677-5395.

SARNIA: Student, 16, wants work for summer. **Farm work** (likes to work with animals), or **greenhouse** work, in South-western Ontario. Contact or write: Paul Tymstra, 1290 Willa Drive, Sarnia, Ont., 336-6860.

SARNIA: 17 year old boy (student) would like to work this summer in garage or farm in South-western Ontario. Contact: A. Westra, 722 Woodhaven, Sarnia, ON N7S 2W1. Phone: (519) 344-0640.

ST. CATHARINES: Highschool girl (finished grade 12) would like a job. I like working with people and children, or in greenhouses. Please contact: Margaret Beens, 15 Audrey St., St. Catharines, Ont. L2R 4L3.

ST. THOMAS: University student seeks summer job on farm or in greenhouses, preferably in Southern Ontario. Please contact: Carla Venema, 882 Elm St., St. Thomas, Ont. N5R 5C6. Phone: (519) 631-2043.

ALBERTA OR B.C.: 20-year-old college student looking for work in Alta. or B.C., preferably in construction since I have 5 years of bricklaying experience. Contact: John, 362 Schultze, Calvin College, Grand Rapids, Mich. 49506. 1-616-942-9150 ext. 2388.

DOLLARD DES ORMEAUX, QUE.: 17 year old boy is looking for any type of work from end of June to end of August. Telephone: 514-684-6750. Contact: T. Bruinsma, 28 Middleton, Dollard des Ormeaux, Que. H9A 1T2.

SIOUX CENTER, IOWA: I am a second year college student. My previous work experiences have been dairy farm work, nurses aid in a nursing home and supervisor of juvenile delinquents. Any job openings will be considered. Please contact: Julia Sikma, 512 3rd Ave. S.E., Sioux Center, Iowa, 51250. Phone: 712-722-4243.

Summer Help

FOREST: Lakewood Christian Camp requires young people and teachers to help with our summer program for a week or longer. Free room and board only, along with good Christian fellowship. For worthwhile work call or write: Brian Lise, c/o Lakewood, R.R.#5, Forest, Ont. N0N 1J0. (Phone: 519-899-4415).

TILLEY, AB.: Student help required on **irrigation farm** during summer months May — August. Must have experience with farm machinery. Phone: (403) 377-2502 or write: Fred Folkerts, Site 1, Box 10, Tilley, Alta. T0J 3K0.

Every year, students looking for summer jobs, can advertise with C.C. free of charge.

Also **available** summer jobs will be placed.

Een *Beter* Verbond II

In zijn verklaring van de brief aan de Hebreen merkt prof. Grosheide in het voorbijgaan op, dat het woordje *beter* in de brief aan de Hebreen een grote rol speelt. Het komt in deze brief dertien maal voor, overigens in het Nieuwe Testament zes maal. Het Nieuwe Verbond is *beter* dan het Oude Verbond. God beloofde in de profetie van Jeremia dat Hij een Nieuw Verbond zou maken. Dat verbond zou *beter* zijn dan het oude omdat God zou gaan wonen in de harten van zijn volk. De Heilige Geest zou op dat volk worden uitgestort. En er zou volkomen vergeving van zonden zijn. De Here zei letterlijk: Ik zal hun ongerechtigheid vergeven en hun zonden niet meer gedenken! Het is een *beter* verbond. *Beter!* Jezus, de verhoogde Middelaar is zoveel *beter*, machtiger dan de engelen als Zijn Naam boven de hunne uitsteekt (1:4). De schrijver denkt van de Hebreen het beste, *betere* dingen nl. dat zij de genade van God hebben ontvangen, en deel hebben aan Christus (6:9).

Melchizedek is *beter*, meer dan Abraham, de meerdere zegent de mindere! (7:7). De wet vroeg telkens om een andere priester, en altijd weer om nieuwe offers. Toen Jezus kwam moest Hij komen om de wet vol te maken, te vervullen. Dat bewijst dat de wet het volmaakte niet bracht. Het Sinaitische Verbond bevatte de aanleiding tot een *betere* hoop. Dat verbond leidde er toe om dingen te verwachten die gaven wat de wet niet geven kon: het volmaakte, de volkomen verzoening. Nu was er een *betere* hoop waardoor wij tot God kunnen naderen (7:19). Jezus is van een *beter* testament borg geworden. Een veel *beter* testament dan dat waarvan de oudtestamentische priesters borg waren. Jezus wordt door God, de erflater, aangewezen als degene die sterven moet, willen de erfgenamen de baten van de erfenis verkrijgen (7:22). Jezus heeft een zoveel hoger ambt ontvangen als het Testament waarvan Hij Middelaar werd *beter* is omdat zijn wetten rusten op *betere* beloften. Het Nieuwe Verbond is het *betere* Verbond (Jer. 31). Wanneer God zegt: een Nieuw (Testament) dan heeft Hij het eerste voor verouderd verklaard (8:9).

Gelijk het tweede testament (het Nieuwe Verbond) in alles *beter*, heerlijker was dan het eerste (het Oude Verbond van Sinai), gelijk bovenal de hogepriester van het tweede (Jezus Christus) uitstak boven de hogepriester van het eerste (Aaron) zo moest ook het wijdingsoffer van het Tweede in betekenis dat van het Eerste te bovengaan. Christus moest zijn bloed storten tot verzoening, en deed het. Aaron en de priesters kwamen slechts met dierenbloed (9:23). Gij hebt met de gevangenen meegeleden en de roof van uw bezit blijmoedig aanvaard, want gij wist dat ge een *beter* en blijvend bezit hebt. Ze hadden een schat in de hemel die in heerlijkheid al het aardse te boven gaat, en die ook daarom *beter* is omdat die hemelse schat blijft! (10:34).

De wolk der getuigen van Hebreen 11 bestaat uit vreemdelingen en bijwoners. Zij zijn in het geloof gestorven zonder de beloften te hebben verkregen. Slechts uit de verte hebben zij die gezien en begroet. Zij zochten een vaderland. Nu verlangen zij naar een *beter*, een hemels vaderland! (11:16).

Martelaren zijn gefolterd terwijl zij geen bevrijding wilden accepteren daar zij een *betere* opstanding zouden verkrijgen. In 2 Makkabeen 6 staat het bekende verhaal van de moeder met haar zeven zonen, die weigeren varkensvlees te eten, het is nl. niet ‚kosher'. Om die weigering werden ze doodgemarteld. De tweede zoon zegt dan: De Koning der wereld zal ons, die voor Zijn wet sterven, opwekken tot eeuwige vernieuwing des levens. Die martelaren mochten deel hebben aan een *betere* opstanding (11:35).

De oud-testamentische gelovigen, levend in de tijd van het sinaitische Verbond, hebben het beloofde niet verkregen daar God voor ons iets ‚*beters*' op het oog had: De Here Jezus zou nu komen, en lijden, en sterven en opstaan. En de Heilige Geest zou worden uitgestort. Een Nieuw, een *beter* Verbond was op komst (11:40). Gij zijt gekomen tot . . . Jezus Christus, de Middelaar van een Nieuwe Testament, en tot het bloed der besprenging, dat van iets *beters* spreekt dan (het bloed) van Abel. Abel staat aan het begin van de rij der geloofshelden, zijn bloed spreekt nog! Maar het bloed van Jezus spreekt ook, en nog veel meer en van *betere* dingen, van verzoening (12:24).

Zo heeft de schrijver oude en nieuwe bedeling, oud en nieuw verbond tegenover elkaar gesteld. Ziet u wel het is alles in het Nieuwe Verbond machtiger, heerlijker, voortreffelijker, meer, hoger, krachtiger, *beter* dan in het Oude Verbond. Het *betere*, het beste is dat we door Jezus altijd kunnen naderen tot een verzoend God. Grosheide voegt hier aan toe: ‚Natuurlijk wordt hiermee niet bedoeld dat in het Sinaitisch Verbond niemand in waarheid tot God kon gaan. Het gaat er echter om, wat in de dienst der ceremonien zonder de vervulling werd bereikt en wat nu de vervulling bracht'.

J. VanHarmelen

Etnische groepen in Quebec hebben het moeilijk

door William Stewart

(Canadian Scene) — De Canadese immigratie richtlijnen zijn al jaren lang een onderwerp van gesprek in Quebec. Er werd van gezegd dat er niet voldoende rekening gehouden werd met het Franse karakter van de provincie bij het toelaten van immigranten die zich in Quebec wilden vestigen en dat het aantal Frans sprekende immigranten te laag was.

Dat heeft geleid tot de totstandkoming van een ministerie voor immigratie als onderdeel van de provinciale regering in Quebec, coordinate tussen federale en provinciale immigratie departementen en de vestiging van speciale immigratie kantoren van de provincie Quebec in het buitenland.

Het doel van de provincie was — net als met de nieuwe talenwet die in 1977 werd uitgevaardigd — om er voor te zorgen dat de Franse taal de meestgesproken taal in de provincie bleef en om de provincie te beschermen tegen de invloed van de Noordamerikaanse cultuur en het uiteindelijke verloren gaan van de Franse identiteit van de provincie.

Er zijn aanwijzigingen dat de 25.000 immigranten die jaarlijks naar Quebec emigreren, en die uiteraard hun eigen culturele waarden hebben, geleidelijk aan een invloed op de traditionele culturele waarden van de provincie hebben, die men niet had voorzien. Toch had men dit wel kunnen weten, gezien de situatie in bijvoorbeeld de Verenigde Staten, waar immigranten van over de hele wereld geleid hebben tot een soort van multi-rassen gemeenschap.

Er is verleden jaar in Montreal een boek over dit onderwerp gepubliceerd, getiteld *Le Fait anglais au Quebec*. De schrijvers zijn twee bekende journalisten, Sheila Arnopoulos en Dominique Clift, en hun studie is gepubliceerd door *Les Editions Libre Expression*. De titel duidt aan dat het gaat om de Engels sprekende bevolking van Quebec in dit boek, maar er wordt ook aandacht besteed aan de pogingen van Quebec om het Frans sprekende percentage van de bevolking te verhoren door middel van immigratie, en door te eisen dat de kinderen van alle immigranten Franstalige scholen bezoeken.

De schrijvers zeggen dat de overheids - adviseurs die de bestreden talenwet, Bill 101, ontworpen hebben niet ingezien hebben dat immigranten uit Griekenland, Portugal, Vietnam, de Karibische landen en uit Latijns Amerika niet zonder meer de tradities van Quebec zouden overnemen, maar in feite de gemeenschappen waarin zij wonen een ander karakter zouden geven.

De overheid in Quebec heeft niet veel gedaan om de immigranten te helpen met het vinden van werk, met het zich vertrouwd maken met maatschappelijke overheidszorg, en met het vinden van scholen en ziekenhuizen.

Het aantal provinciale ambtenaren van niet-Franse oorsprong bedraagt ongeveer drie procent, terwijl van de totale bevolking van de provincie 25 procent van niet-Franse oorsprong is. Zowel van de Frans sprekende Quebeckers als van de Engels sprekenden die hier al langere tijd wonen komen steeds meer verzoeken om hier verandering in aan te

Vervolg op pag. 20

Persoverzicht

• De Troonrede was een nogal getrouwe weergave van beloften die Trudeau gemaakt had tijdens de verkiezings kampanje. Er was onder anderen de belofte van opslag voor gepensioneerden.

• Op 20 mei gaat Quebec naar de stembus om over het referendum te stemmen. De „ja" en „nee" kampanjes draaien op volle toeren. Trudeau heeft een eventuele meerderheid voor „ja" een doodlopende weg genoemd omdat de regering nu eenmaal geen bevoegdheid heeft om over onafhankelijkheid van de provincies te onderhandelen.

• De regering heeft 137 straaljagers gekocht. De rekening komt op pak weg vier biljoen dollar. „Inclusief," zoals de kelner in Holland zegt.

• Canada zal vertegenwoordigd worden bij de beediging van Beatrix door Goeverneur-Generaal Schreyer. De Goeverneur- Generaal is nog niet helemaal beter, hij zal na zijn terugkomst uit Nederland weer geopereerd moeten worden.

• Er waren intensieve diplomatiese aktiviteiten in Washington. Carter speelde nogal aardig op z'n poot over de bondgenoten die niet zo erg uitbundig waren in het nemen van ekonomiese represailles tegen Iran. Toch schijnt er in verband met het Amerikaanse offensief tegen de Olympiese Spelen meer geallieerde overeenkomst te komen. Walter Mondale, vice-president van Amerika, deelde mee dat meer dan vijftig landen geen gehoor hebben gegeven aan de uitnodiging van het Internationale Olympiese Kommitee. Ik hoop persoonlijk dat het een groot fiasco voor de Russen wordt. Dit is nu eens een manier waarop de demokratiese landen kracht bij hun stem kunnen zetten zonder bloedvergieten.

• Afgevaardigden van het Zwitserse Rode Kruis bezochten de gijzelaars in Teheran. Over het algemeen en gezien de omstandigheden was hun toestand redelijk wel. In Bogota wordt er nog steeds onderhandeld over het lot van de gijzelaars in de Dominikaanse ambassade.

• Israeliese troepen hebben guerrilla bases in Libanon aangevallen en vernietigd. Begin was in Washington en sprak nogal optimisties over het komende gesprek met Sadat over het zelfbeschikkingsrecht voor Palestijnen. Toch weer niet zo optimisties dat hij dacht dat het een „vluggertje" zou worden. Hij stelde zelf een zes-week-non-stop programma voor. Ben ik even blij dat Begin geen lid van mijn kerkeraad is: Wij onderhandelen wel drie uur non-stop maar dan willen we toch wel graag weer naar moeder de vrouw.

• Rhodesia werd officieel Zimbabwe maar de plechtigheid werd verstoord door ontploffende granten tengevolge waarvan vele slachtoffers vielen.

• Als teken van de tijd geldt een ingezonden brief van iemand die protesteerde in de krant tegen het feit dat ze Girl Guides koekjes verkopen. Het was uiterst ongezond voedsel, zo schreef deze verbolgen dame. Wees dus niet verbaasd als die meisjes volgend jaar langs de huizen gaan met bosjes selderij.

• Voor de rest was de wereld nog steeds een pijp kaneel, een ieder zoog er aan en kreeg zijn deel.

Carl D. Tuyl

35 jaar geleden: De bevrijding van Oost en Noord Nederland

Zeven onderduikers zaten tijdens de winter van '44 op '45 in een klein huis in Barneveld bij elkaar. Ze kenden elkaars verhalen al lang, ze verveelden zich ontzettend en in die gespannen sfeer ontlaadde zich af en toe een flinke ruzie. Een van die onderduikers was de Amsterdamse geschiedenisleraar dr. Jacques Presser.

Toen er in de avonduren van de 8ste maart weer zo'n woordenwisseling losbarstte, sloop hij naar de zolder, waar de verborgen radio stond. Een paar minuten later was hij weer beneden, waar de ruzie nog gaande was. „Mensen, mensen!" riep hij uit, „hou nou toch je bek! Ze zijn over de Rijn! De Amerikanen zijn over de Rijn!"

Groot nieuws, inderdaad. Want de Rijn was de moeilijkste barriere voor de geallieerde legers in hun mars naar Berlijn. En nu opeens waren ze de rivier over! Waar was dat gebeurd? In Remagen, een flink eind ten zuiden van Keulen. Ver weg, heel ver weg van Barneveld op de Veluwe. Maar Remagen luidde de eindfase in van de lange strijd,

Toch zou het nog tot de 23ste maart, 's avonds om 9 uur, duren, voor het laatste grote offensief zou beginnen. De verovering van de brug bij Remagen was een pure verrassing en was helemaal niet van te voren zo gepland. Dat grote offensief richtte zich trouwens op een geheel ander punt van de lange frontlijn: in de buurt van Wezel trokken Engelsen en Canadezen in stormboten over de rivier en de volgende ochtend gooiden bijna 3000 vliegtuigen een leger parachutisten uit op de rechter Rijnoever. De laatste mars in het Westen was begonnen.

Van dat reusachtige bruggehoofd, dat nu werd gevormd, maakte een bescheiden stukje Nederland deel uit: het gebied ten noorden van Elten. De Canadezen sloegen bij Rees een brug over de Rijn, veroverden Emmerich en zwenkten toen naar het westen om via Pannerden op 3 april de splitsing van Rijn en Waal te bereiken. Hier en daar boden de Duitsers nog felle tegenstand, maar Doetinchem, Doesburg, Zutphen en Deventer werden binnen enkele dagen bevrijd. Achter het Twente-Rijnkanaal hield de vijand nog stand. Tussen Delden en Goor forceerden de Canadezen een overtocht over het kanaal, de hoofdmacht rukte toen op naar Hengelo en Enschede. Almelo werd op 4 april bevrijd. Zwolle en Kampen volgden weldra. Dat alles ging tamelijk snel in zijn werk, maar er vielen nog heel wat slachtoffers, vooral onder de verzetsstrijders, die de geallieerden hielpen. De gedemoraliseerde Duitsers schoten hun gevangenen links en rechts zonder enige vorm van proces op straat dood.

Een inwoonster van Deventer beschreef in haar dagboek op 7 april wat zij ondervond: „Grote hemel — de bevrijding nabij, eindelijk, eindelijk de laatste emotie. Ik kan niet huilen, niet lachen en staar maar voor me uit. Tom zegt lakoniek: vrouw, we moeten in de kelder, kook jij van de laatste gort en bonen een pan vol, sleep jij matrassen naar beneden, sluit de kinderen op in de kelder en geef de meiden een slok broomdrank. De vluchtkoffer bij de hand, de morfinespuit uitkoken, wollen dekens en jassen, flessen met water vullen en de rolluiken neerlaten. Ik zal buiten wat stenen opstapelen tegen de buitenmuur en kijken of ik de batterij zie aankomen. Aan 't werk!"

Drie dagen en drie nachten zitten ze in de kelder. Maar dan is er op woensdag 11 april, 's morgens om zeven uur, deze korte aantekening: „De Tommies zijn met tanks in de tuin. We zijn vrij!"

Het ging, militair gezien, van een leien dakje. Maar toch nog niet snel genoeg. De geallieerde legerleiding besloot, teneinde elke verrassing uit te sluiten, in de nacht van 7 op 8 april in het rayon Assen - Beilen - Meppel - Gieten parachutisten neer te laten voor de oprukkende Canadezen. Dat waren Franse parachutisten, die tot opdracht hadden te voorkomen dat de Duisters bruggen zouden vernielen en dat het vliegveld „Eelde" onbruikbaar zou worden gemaakt. Ze ondervonden weinig tegenstand en toen lag de weg naar Groningen open. Tegelijkertijd trok een Belgisch troepenonderdeel, bij de Canadezen ingedeeld, via Coevorden naar Emmen, Odoorn, Musselkanaal, Vlagtwedde, Winschoten en Beerta naar Finsterwolde.

Tragische bijzonderheid: op hun mars naar het noorden bevrijdden de geallieerden ook het kamp Westerbork, de verzamelplaats van de Nederlandse joden op hun reis naar de dood in de Poolse gaskamers. Een handjevol gevangenen, ontsnapt aan die verre treinreis naar het Oosten, kon hen begroeten.

In en om Groningen werd nog fel gevochten. Zevenduizend Duitsers hadden zich hier verschanst.

Groningens bevrijding kwam op 16 april. Een dag eerder nog was Leeuwarden aan de beurt. Maar nog was de oorlog in dit deel van het land niet afgelopen. De Duitsers vielen terug op Delfzijl en daar hielden zij nog enkele weken stand. Anderen maakten gebruik van een vluchtroute naar het eiland Schiermonnikoog en toen Nederland op 5 mei de bevrijding vierde was dit eiland nog steeds bezet.

Pas op 25 mei kwamen twee Canadezen hier een kijkje nemen, maar het duurde toch nog tot 11 juni (!) voor de hier verzamelde zeshonderd Duitsers als krijgsgevangenen werden afgevoerd.

Tulpen voor Canada

Naar aanleiding van de komst van 250 Canadezen rond 5 mei naar Amsterdam, in het kader van de „Twin city overeenkomst Toronto-Amsterdam" is er binnen de vereniging van oudstrijders te Canada het plan opgevat om naast deze aktiviteit met een grotere delegatie naar Nederland te gaan.

Hiertoe werd contact opgenomen met de Stichting „Wij komen". Als vervolg op deze besprekingen, die een jaar geleden plaats vonden, werd in Canada door het „Royal Canadian Legion" het Comite „We do remember" opgericht. Ditzelfde gebeurde in Nederland door de Stichting „Wij komen". Dit comite kreeg de naam „Thank you Canada".

Uiteindelijk resultaat van de aktiviteiten van beide comitees: De komst van 1250 Canadese oudstrijders naar Nederland. De komst van deze Canadezen is natuurlijk een uitstekende zaak. Toch moet worden bedacht dat er dan nog een kleine 33.000 oudstrijders in Canada achterblijven.

Om deze achterblijvers toch te betrekken bij de aktiviteiten rond 5 mei, en te bedanken voor hun aandeel in de bevrijding van ons land, werd het idee geopperd hen een blijvend aandenken te sturen — een pakket met 50 oranje-rode tulpen.

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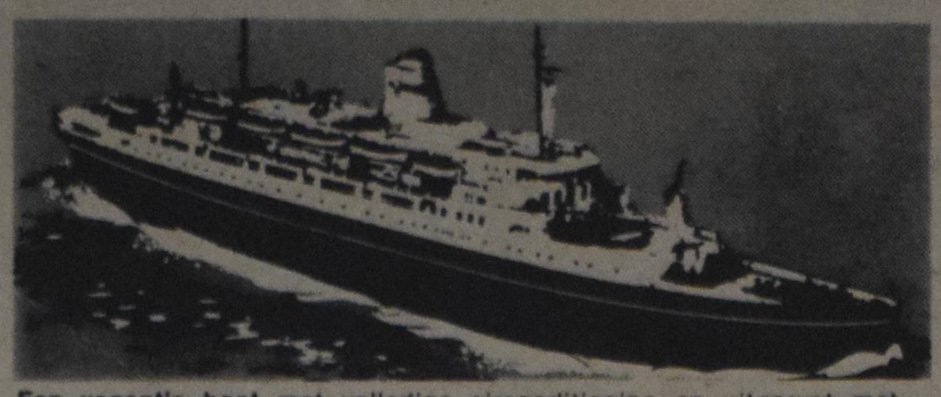

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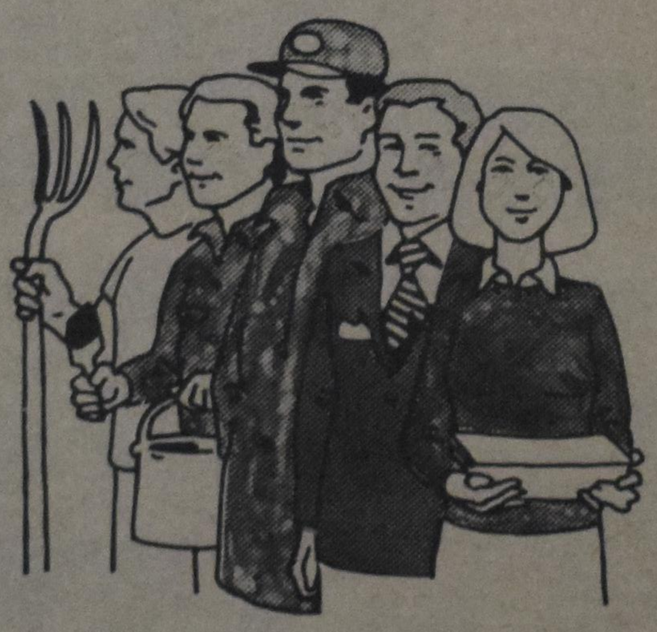
De jonge mensen die u wenst aan te nemen moeten tussen de 15 en 25 jaar oud zijn. Zij moeten in Ontario wonen en in aanmerking komen om hier te werken. Zij mogen niet in familie-relatie staan tot de werkgever, zoals bepaald wordt in de Ontario Youth Employment Act.



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Ethnische groepen in Quebec . . . vervolg

brengen.

Het Ministerie van Onderwijs in Quebec en de Montreal Catholic School Commission zijn onlangs betrokken geweest bij de vraag of de *Notre-Dames des Neiges* school een niet-confessionele school dient te worden. De traditie om instructie in het Katholieke geloof en onderwijs in het Frans aan elkaar te verbinden zit een groot aantal ouders van immigranten-kinderen, die toch al moeite hebben met het principe dat hun kinderen in de Franse taal onderwezen moeten worden, helemaal niet lekker.

Er zijn 18.000 immigranten uit Haiti in Quebec, en een hoop van hun 4.000 kinderen voelen zich helemaal niet op hun gemak op school en dit heeft niet alleen te maken met de atmosfeer op de scholen, maar ook met discipline en de cursussen die onderwezen worden.

Een comite van immigranten uit het Karibische gebied en uit Afrika hebben er bij het Quebec education council, een lichaam dat de overheid van advies dient, op aangedrongen speciale aandacht te besteden aan immigranten-kinderen en om ouders van immigranten kinderen te benoemen tot posities in het onderwijssysteem. Dit comite heeft tevens voorgesteld om de universiteiten waar onderwijzers worden opgeleid te vragen cursussen te geven in etnische studies.

Een groep maatschappelijke werkers in het St. Louis district in Montreal, waar veel immigranten wonen, hebben aangedrongen op wijzigingen in de organisatie van centra voor gezondheidszorg en sociale diensten.

De minister van culturele ontwikkeling, Camille Laurin en de minister van immigratie, Jacques Couture, houden thans door de hele provincie heen vergaderingen met etnische groepen. Radio-Quebec, de omroep organisatie in de provincie, is begonnen met het uitzenden van televisie-programma's in de talen van de immigranten en de Quebec Labour Federation heeft een speciale bijeenkomst georganiseerd voor de etnische leden.

Dit alles wijst er op dat er veranderingen gaande zijn in de Frans sprekende provincie. De schrijvers van het hierboven omschreven boek voeren aan dat het duidelijk is wat men met de nieuwe talenwet wilde bereiken, maar dat men geen rekening heeft gehouden met de prijs....

De schrijvers geloven dat de traditionele cultuur van Quebec zal verdwijnen en dat er een meer cosmopolitische cultuur voor in de plaats zal komen die tegemoet komt aan de noden en behoeften van de vele immigranten.

Maak nu gebruik van onze CCF vliegreizen en ga weer eens naar huis in Holland.

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THANKS

JANSSENS: We wish to express our sincere thanks to all of you who remembered us on our 50th Wedding Anniversary, with cards, letters, flowers, and gifts. Special thanks to our children and grandchildren for all the work they put in to give us such a happy and pleasant day, on April 2, 1980. But above all, our thanks goes to God, our heavenly Father, for his loving care and protection over all those years, and we pray that he will be with us in the years to come.
Andy and Frances Janssens,
Wellandport, Ont.

ROSEBOOM: We like to thank our children, grandchildren, familiy and friends for all the gifts, flowers, cards and best wishes received with our 35th Anniversary. Above all, we thank our heavenly Father for his constant care over all of us, all these years.
Gerrit Jan & Aaltje Roseboom (Kikkert).

VLAAR: We wish to express our sincere thanks to our children, grandchildren, relatives and friends from far and near, for the best wishes, flowers, cards, letters, telephone calls and gifts on the occasion of our 45th Wedding Anniversary. We thank the Lord for his guiding hand and care.
Jim and Grace Vlaar,
14 Ziraldo Rd., St. Catharines, Ont.

WAGENAAR: We wish to express our sincere thanks to all of you who sent flowers, cards and letters after the passing to heaven of Cor Wagenaar. The communion of saints is strongly felt.
Mrs. Shirley Wagenaar and family.

BIRTHS

BUESINK: We thank the Lord for the birth of our first son, STEVEN MURRAY, born March 22, 1980. A brother for Kimberly and Sara. Proud parents, Murray and Denise Buesink. Happy grandparents, Mr. and Mrs. N. Wamsteeker and Mr. and Mrs. J. Buesink.
1229-13 Ave. N., Lethbridge, Alta.

DE BEER: It is with great joy and deep gratitude to God who has made everything well, that we, Mike and Rose de Beer, wish to announce the birth of our little daughter, MELISSA DIANE, born April 3, 1980. A little sister for Jason, Patti-Lou and Meredith. 50th grandchild for Mr. and Mrs. A. de Beer, Brampton, Ont. 16th grandchild for Mr. and Mrs. J. Hogeterp, Jarvis, Ont.
R.R.#1, Jarvis, Ont. N0A 1J0.

WEVERINK: Leo and Yvonne Weverink (nee Tiesma), thank God and rejoice in the birth of their daughter, RACHEL AMY, born March 20, 1980, in Brandon, Man., weighing 8 lbs. 1 oz. A sister for Jonathan and Sarah. Proud grandparents are Mr. and Mrs. S. Tiesma of Georgetown, Ont. and Mr. and Mrs. B. Hienstra, Sarnia, Ont. Great-grandparents are Mrs. Y. Tiesma, Brampton, Ont. and Mr. H. Hoorntje, Appingedam, The Netherlands.

BIRTHS

DE VRIES: With praise and thanksgiving to our heavenly Father, the creator of life, we received into our care our second child, a baby boy, JACK HENRY, born April 9, 1980. A brother for Andrew. The 11th grandchild for Mr. and Mrs. J. De Vries, Fenwick, Ont., 2nd grandchild for Mr. and Mrs. H. Huizinga, Dorchester, Ont., 16th great-grandchild for Mrs. E. Roorda, Smithville, Ont., 13th great-grandchild for Mr. and Mrs. L. Kok, Strathroy, Ont. Thankful parents are Epp and Diana De Vries.
707 Canboro Rd., Fenwick, Ont. L0S 1C0.

SPRIENSMA: "Let the children come to me, and do no stop them, because the kingdom of God belongs to such as these" (Mark 10: 14b). We, Douwe and Marion, thank and praise God for entrusting us with his gift of a son, BRENT SIEBREN, on March 22, 1980. It is our sincere prayer that God will always keep our little one in the grip of his hand. Brent is a brother to Rachel, the 11th grandchild for Mrs. Ann Plantinga of St. Catharines, Ont., and 6th for Mr. and Mrs. Siebren Spriensma of Ee, The Netherlands.
Douwe and Marion Spriensma,
R.R.#1, St. Ann's, Ont. L0R 1Y0.

STELPSTRA: Jack and Alice (nee Van Veller) are pleased to announce that they have been blessed with the birth of their first child, a son, MICHAEL JACOB ARTHUR, born on April 5, 1980. The 3rd grandchild for Mr. and Mrs. A. Stelpstra of London, Ont., 9th grandchild for Mr. and Mrs. K. Van Veller of Sarnia, Ont., and 17th great-grandchild for Mr. J. Stelpstra of London, Ont.
61 Westview Village, Winterborn, Alta. T0E 2N0.

VANDERMEULEN: Max and Betty Ann thank the Lord for the safe arrival of our first child, a son, JAMIE MICHAEL, born April 12, weighing 7 lbs. 3 oz. First grandchild for Mr. and Mrs. M. Vandermeulen and Mr. and Mrs. H. Van Eck.

VAN DRIEL: "Lo, children are a heritage of the Lord" (Psalm 127: 3). We thank the Lord for the safe arrival of our third child, a daughter, CARLENA TONIA, born April 13, 1980. A little sister for Elly and Danny. Thankful parents are Pete and Neeltje Van Driel. 5th grandchild for Mr. and Mrs. N. Reyneveld of Tavistock and 16th grandchild for Mr. and Mrs. P. Van Driel of Oud Beijerland, The Netherlands.
R.R.#2, Goderich, Ont. N7A 3X8.

VINK: Jamy and Jesse proudly present their new brother, JACKSON MACKENZIE. Our precious gift of God was born on April 13, 1980 at 9 lbs. 4 oz. Happy parents and grandparents are, Case and Maria Vink, 89 Sanford, Brighton, Ont., Mr. and Mrs. J. Vink, Shanty Bay, Mrs. C. Van Elswyk, Oakville. Special thanks to Fellowship Chr. Ref. Church for their support.

KNOOP: Henry and Janet thank the Lord for entrusting them with a son, JAMES CHRISTIAN, born April 9, 1980, in St. Catharines. James is a brother to Lydia, Jessica and David, the 30th grandchild of Mr. and Mrs. John Knoop, Sr. in Edmonton and the 11th grandchild of Mr. and Mrs. Chris VanderNagel in Winnipeg. A heartfelt thank-you as well to the Christian community in St. Catharines for many expressions of love and best wishes.
P.O. Box 81, Jordan Station, Ont. L0R 1S0.

Announce the good news in C.C. and share it with the rest of us.

MARRIAGES

BOS-PRINS: In the Spirit of Christian joy, and God's gift of love, Mr. and Mrs. John Bos and Mr. and Mrs. Martin Prins of Redcliff, Alta., are happy to announce the marriage of their children, MARIAN GERTRUDE and RICHARD JOHN. The ceremony will take place, D.V., on Saturday, May 31, 1980, at 4:00 p.m., in the First Chr. Ref. Church of Medicine Hat. Pastor Peter Meyer officiating.
Future address: General Delivery, Redcliff, Alta., T0J 2P0.

CRAMER-NUTMA: Mr. and Mrs. G. J. Cramer and Rev. and Mrs. J. Nutma, are happy to announce the forthcoming marriage of their children MIRIAM and HARRY. The wedding ceremony will take place, D.V., May 9, 1980 at 2 p.m. in the First. Chr. Ref. Church of Thunder Bay, Ont. Rev. J. Nutma officiating.
Future address: R.R.#3, Thunder Bay, Ont. P7C 4V2.

DE WEERD-MULDER: Mr. and Mrs. John De Weerd of Lucan, Ont. and Mr. and Mrs. Bert Mulder of Woodstock, Ont., are happy to announce the marriage of their children, ANNA ELIZABETH and ALBERT CHARLES. The ceremony will take place, the Lord willing, on Friday, April 25, 1980, at 6:30 p.m. in the Chr. Ref. Church of Exeter, Ont., with Rev. C. Bishop officiating.
Future address: R.R.#1, Salford, Ont.

HOEKSTRA-VANDERWOERD: Mr. and Mrs. Peter Hoekstra and Mr. and Mrs. Jan Vanderwoerd are happy to announce the forthcoming marriage of their children, ANNETTE and STEVEN. The wedding ceremony will take place, the Lord willing, on Saturday, May 3, 1980, at 3 o'clock in the Chr. Ref. Church in Burlington, Ont. Rev. J.J. Hoytema officiating.
Future address: 2067 Prospect St., Apt. #708, Burlington, Ont. L7R 1Z3.

MEYER-VANDER GAAST: Mr. and Mrs. Jerry Meyer and Mr. and Mrs. Wiebe VanderGaast are happy to announce the forthcoming marriage of their children, HEIDI and HARVEY. The ceremony will take place, the Lord willing, on Friday, May 23, 1980, at 6 p.m. in the Cornerstone Canadian Ref. Church of Hamilton, Ont. Prof L. Selles officiating.
Future address: 636 Upper Wellington St., Hamilton, Ont. L9A 3R1.
34 Seeley Ave., Hamilton, Ont. L8V 2G8.

PAUL-OLTHUIS: Mr. and Mrs. Abraham Paul and Mr. and Mrs. G. Olthuis of Abbotsford, B.C., are happy to announce the marriage uniting their children, ALICE ANN and BERNARD HENRY. The ceremony will take place, D.V., Friday, June 6, 1980 at 7:30 p.m. in the First Chr. Ref. Church of Abbotsford, B.C. Rev. P. VanEgmond officiating.
Future address: Grande Prairie, Alta.

SCHOTANUS-KOWALSKI: Mr. and Mrs. Bouke Schotanus of Wainfleet, are pleased to announce the forthcoming marriage of their daughter TERESA JACQUELINE to PETER GEORGE, son of Mr. and Mrs. George Kowalski of Fenwick. The ceremony will take place, the Lord willing, on Friday, May 2nd, 1980, at 5 p.m. in the Welland Junction Chr. Ref. Church. Rev. John Postuma officiating.
Future address: 140 Peter St., Apt. #1, Renfrew, Ont. K7V 1J1.

MARRIAGES

VANDERMEER-HAANSTRA: Mr. and Mrs. Peter Vandermeer of Jarvis and Mr. and Mrs. Harvey Haanstra of Vinemount are happy to announce the marriage of their children, HILDA AND HARVEY. The wedding ceremony will take place, the Lord willing, on Friday, May 2, 1980 at 7:00 p.m. at the Ebenezer Chr. Ref. Church of Jarvis. Rev. P. Stel officiating.
Future address: R.R.#1, Vinemount.

LINZEL-SCHILTHUIS: Mr. and Mrs. John Henry Linzel and Mr. and Mrs. Bert Schilthuis, are happy to announce the forthcoming marriage of their children, ANNETTE and CHARLES. The Lord willing, the ceremony will take place, April 26, 1980, at 5:30 p.m. at the Chr. Ref. Church of Wellandport, Ont.
Future address: 12 Mountain Ave., N., Apt. #409, Stoney Creek, Ont. L8G 3Z5.

ANNIVERSARIES

Dover Centre — Ridgetown
1950 — 1980
On May 2, 1980, the Lord willing, we hope to celebrate the 30th Wedding Anniversary of our parents and grandparents,

EVERT and GE AUKEMA
(nee Van Til)

We thank God for their love and guidance in the past, and pray that he will continue to bless them and allow them to be a blessing in the years to come.
Best wishes from your children and grandchildren:
Henry & Alice; Brian, Michelle — Strathroy
Teresa Aukema & Daniel Heath (engaged) — Cameroon, W. Africa.
John — Waterloo
Harold — Edmonton
Brenda — at home
Robert — at home
Home address: R.R.#3, Ridgetown, Ont. N0P 2C0.

1940 — 1980
May 4
With joy and thankfulness to our Lord, we hope to celebrate the 40th Wedding Anniversary of our parents and grandparents,

RALPH and ALICE BOVERHOF
(nee Hoogezand)

It is our prayer that the Lord will continue to keep you in his care and bless you in the years to come.
Our love and congratulations:
John & Joanne Boverhof; Ron, Kevin, Jeffrey — Wellandport
Jennie & Sam Van Soelen; Alice, Elsie, Sharon, Irene — Dunnville
Stina & John De Klerk; Ken, Karen, Sandra — Dunnville
John & Shirley Boverhof — Wellandport
Henry & Sylvia Boverhof; Jason, Laura, Darrell — Wellandport
Bert & Margaret Boverhof; Mark, Andrea — Wellandport
Alice & John Beintema; Jackie, Brenda, Angela — Fort Erie
Henrietta & Dave Welbourn — Dunnville.
Rudy Boverhof & Debbie Hanemaayer (eng.) — Wellandport
Jerry Boverhof — Wellandport
There will be an opportunity for friends and acquaintances to congratulate them on this happy occasion on May 5, 1980. Open house from 10:00 a.m. to 12:00 p.m. at home and again at 8:00 p.m. in the Wellandport Chr. School Gym. Best wishes only please.
Home address: R.R.#3, Wellandport, Ont.

Share your news with the C.C. family!

ANNIVERSARIES

1955 — 1980
Woodstock
With joy and thankfulness to our Lord, we announce the 25th Wedding Anniversary of our parents,

FRANK and ANNIE BALKEMA
(nee Streutker)

With much love from their children and grandchildren:
Jack
Hetty
Cherly Ann
Open house will be held on Monday, April 28, 1980, in the Covenant Chr. Ref. Church, on 410 Lansdown Ave., Woodstock, from 8 to 10 p.m.
Home address: R.R.#6, Woodstock, Ont. N4S 7W1.

Zuidhorn — Niagara Falls
1925 — 1980
On May 7, 1980, the Lord willing, we hope to celebrate the 55th Wedding Anniversary of our parents,

JOHN and JANTINA DE GROOT
(nee Broekema)

With thankful hearts, we would like to congratulate our parents on this joyful occasion. We hope that the Lord will continue to bless and keep them as he has done in the past.
With love:
Your children, grandchildren and great-grandchildren.
Friends may call between 7 p.m. and 9 p.m., on Wednesday, May 7, in the recreation hall of their home.
Address: 6858 Allanthus Ave., Niagara Falls, Ont. L2G 4C8.

Praise the Lord for all that he has done.
1930 — 1980
Oenkerk — Simcoe
May 8
With joy and thanksgiving to God, we hope, D.V., to celebrate with our parents, grandparents and great-grandparents, their 50th Wedding Anniversary,

BOUWE and HINKE ELZINGA
(nee Talsma)

It is our prayer that the Lord will continue to bless and keep them in his care in the years ahead.
Tettje Vellenga; Andy & Dale (William), Bob & Karen (engaged), Helen & Ken (Tracy & Lisa), Louis & Karol, William, Barbara & Jerry (engaged), Carolyn, Gordon — Brantford
Clara & George DeVlugt; Hinke & David, Louis, Grace & Lester, Robert, Theresa, Paul, Peter — Stratford
George & Geraldine Elzinga; Roger, Renita, Helana, Floyd, Kevin, Melanie — Simcoe
Annie & Minne Van Der Molen; Henrietta, Raymond, Bruce, David — Jarvis
Open house: from 2 - 4 in the fellowship hall of the Chr. Ref. Church, Jarvis.
Home address: R.R.#5, Simcoe, Ont.
Best wishes only, please.

Spreuken 16:9
1935 — 1980
Beetsterzwaag, Holland
Op 1 mei, D.V., is het 45 jaar geleden, dat onze ouders,

HENDRIK en GRIETJE V.D. VELDE
(geb. Offringa)

trouwden. Ze zullen dit heugelijke feit vieren in Brampton, ON. We bidden dat de Heer hen in de komende jaren met zijn zorg wil omringen en nabij wil zijn.
John & Freda v.d. Velde; Helen, Henry, Grace, Mary — Agassiz, B.C.
Joan & John Barwegen — Brampton, ON.
Sytske & Leffert Brouwer — Meppel, Holland
Kerst & Richtje v.d. Velde — Oppenhuizen, Holland.

Classified Advertising

ANNIVERSARIES

Wons (Fr.) Surrey, B.C.
With joy in our hearts, we wish to announce the 45th Wedding Anniversary of our aunt and uncle,

FETZE and WIEP RUSTICUS
(nee Mensonides)

on May 15, 1980. We pray that the Lord will keep them in his care.
The Ike Rusticus children.
Open house at Clayton Community Hall, 18513 - 70 Ave., Surrey, B.C., from 7:30 to 10:00 p.m., on May 15, 1980.

1930 1980
Burum, Fr. Clinton, Ont.
May 8, half-a-century ago,

TJEERD SJAARDA of
Kollumerpomp (Fr.) and
SIJKE POORTINGA of Burum (Fr.)

were united in marriage. The solemnizing Scripture passage was Psalm 33: 18:"But the eyes of the Lord are on those who fear him; on those whose hope is in his unfailing love." We rejoice with them and praise our heavenly Father for all his loving care through times of prosperity and adversity — wherever they lived and under all circumstances.
Kenneth & Lucille (nee Wielhouwer); Sharon & Bill Folkerts, Charles, James, Carol — Toronto
Jeanne & Brian Baker; Mark, Chris and Jonathan — Clinton
Margi & Allan Kielstra; Allan Jr., Ronald, Paul — St. Catharines
George & Minnie (nee Strijker); Ted, Robert, David, Kim — Norwich
Betty & Frank Thompson; Robert, Cheryl, Dennis, Nancy — Bayfield
Harry & Marilyn (nee Postma); Debbie, Mark, Bert, Elisabeth, David — Wingham
Janet & Gerrit Sheeres; Joel, Sheryl, Brian, Mark — Lynden, Wash. U.S.A.
Due to failing health, the family will observe this festive occasion quietly within their own circle.

Thankful to the Lord, we announce the 35th Wedding Anniversary of our parents and grandparents,

GIJSBERT and REINDJE
STENFERT (nee Berends)

on May 2, 1980. We pray they may be spared for each other and their children and grandchildren for many years to come.
Their children:
Martin & Toni Hartholt; Robert — Vars, Ont.
Art & Sylvia Stenfert; Kevin, Kristi, Kyle — Navan, Ont.
Home address: Box 126, Navan, Ont. K0A 2S0.

With praise and thankfulness to God, we announce the 45th Wedding Anniversary of our parents and grandparents,

SJOERD and HINKE HEEG
(nee Klynstra)

on May 7, 1980. We pray that our heavenly Father will bless and keep them in his care.
John & Mary Heeg; Stuart, William, Ronald, Paul, Wayne — Hagersville, Ont.
Jon & Judy Van Oostveen; Joanne, Roland, Stuart, Connie, Jon — Chatham, Ont.
Harmen & Grace Heeg; Paul, Kathy, Melinda — Indianapolis, Ind.
Ted & Annie Heeg; Gerald, Sandra, Hubert, Theodore — Hagersville, Ont.
Dick & Joan Heeg; Richard, Geoffrey, Rachel — Peterborough, Ont.
Open house will be held, D.V., on May 9, 1980, at 8:00 p.m., in the Ebenezer Chr. Ref. Church Fellowship Hall, Hwy. #3, Jarvis, Ont.
Good wishes only.
Home address: R.R.#1, Jarvis, Ont.

ANNIVERSARIES

1955 1980
With joy and thankfulness to God, we would like to announce the 25th Wedding Anniversary of our parents,

PETER and TINA FEDDEMA
(nee Buma)

on May 7, 1980. We pray that God will continue to bless them in the years to come.
Sid
Liz & Stuart
Harold
Sandra
Peter
Evelyn
Open house will be held at the Mountainview Chr. Ref. Church on May 7, 1980, from 8 - 10 p.m. .
R.R.#1, Grimsby, Ont. L3M 4E7.

On Friday, May 9, 1980, we hope to celebrate with our parents and grandparents,

PIETER and EEFKE GROOT
(nee Dykstra)

their 40th Wedding Anniversary. We thank the Lord for his blessings and guidance through the years, and pray for his continued love for the years to come.
Jack & Jeannette Groot; Peter, Robert, Debra, Brenda — Edmonton
Peter & Evelyn Bakker; Sheldon, Elisa — Edmonton
Gordon & Linda Groot; Garth — Irricana, Alta.
Pier & Fennalies Riemersma; Elaine, John Micheal, Rhonda — Agassiz, B.C.
Gerrie Groot — Vancouver, B.C.
John & Rena Groot — St. Albert, Alta.
Shirley Bird Groot — Edmonton
Open house to be held, May 10, 1980, from 2 - 5 p.m. at Second Chr. Ref. Church.
Home address: 4903 — 105 B. Street, Edmonton, Alta. T6H 2R9.

1955 1980
Amersfoort, Holland Shedden, Ont.
"Thy word is a lamp to my feet and a light to my path" (Psalm 119: 105).
We give thanks to the Lord, to be able to celebrate the 25th Wedding Anniversary of our parents,

TOM and AUDREY KEMPKES

on May 6th of this year. We pray that God will continue to bless and comfort them together for many more years to come.
With love from their children:
Peter
Marianne
Theo
Helen
Bill
Joan
Gina
Open house will be held from 6 - 10 p.m., on Friday, May 9, 1980, at their home.
Address: R.R.#3, Shedden, Ont. N0L 2E0.

1940 1980
Maasland Newmarket
With thankfulness to God, we hope to celebrate the 40th Wedding Anniversary of our dear parents,

JOHN and NELLIE MAAN
(nee Van Berkel)

on May 9, 1980.We pray that God will continue to bless them in the years to come.
Betty Van Der Meulen; Kimberly — Newmarket
Ann & Bill Van Dyke; Sheri, Douglas, Rachel — Victoria, B.C.
Nellie & Adrian Kamerman; Edward, Marianne, Gwenda — Richmondhill
Margaret & Andrew Dykstra; John, Karen, Robbie, Sonya — Barrie
Brian & Margaret Maan; Rueben, Jessica — Newmarket
Joanne Maan — Toronto
Open house will be at their home, May 10, 1980 from 3 - 5 p.m.
352 Second St., Newmarket, Ont. L3Y 3W6.

ANNIVERSARIES

Winsum St. Thomas
1930 1980

Zo de Heere wil hopen wij met onze geliefde ouders en grootouders,

RITSKE HOOGSTRA en
ELLIE MIKKES

op 2 mei a.s. de dag te herdenken waarop zij 50 jaar geleden in het huwelijk zijn verbonden. Hun trouw tekst was Ps. 4:7 en deze tekst heeft de Heere bewaarheid in hun leven.
Dat Hij hen ook verder nabij wil blijven is de wens van hun dankbare kinderen en kleinkinderen:
Jannie & Art Van Dolder; Albert, Rick & Sherry, Margaret & Henry, Ellie & John, Nancy, Betty, Robbie, Ronnie, Judy, Jenny — St. Thomas, Ont.
Sien & Ray Kielstra; Clare, Janie, Peter — St. Thomas, Ont.
Lien & Sieger Kloostra; Wally & Margaret, Rick & Carol, Elsie & Stan, John — Chatham, Ont.
Tinie & Ralph Smids; Ellie, Hilda & Harry, Linda, Fred, Richard, Nancy — Chatham, Ont.
John & Ina Hoogstra; Richard, Peter, Mark, Jeffrey, Jonathan — Strathroy, Ont.
Annie & Thys Piening; Henry, Elisabeth, Michael — Brampton, Ont.
Richard & Mica Hoogstra; Debbie, Cathy, Michael, Cindy — St. Thomas, Ont.
Ellie & Allen Kuipers; Danny, John — Brampton, Ont.
Klaas & Faye Hoogstra; Tammy, July, Anita — St. Thomas, Ont.
en 3 achterkleinkinderen
72 Fifth Ave., St. Thomas, Ont. N5R 4C8.

1955 1980
Abbotsford
We are happy to announce the 25th Wedding Anniversary of our parents,

ABRAHAM and WILHELMINA PAUL
(nee Vethaak)

D.V., on May 31, 1980. We pray that the Lord will bless them and keep them in the coming years.
Their loving children:
Alice & Ben (engaged)
Betty — Smithers, B.C.
John — at home
Home address: 33700 McConnell Rd., R.R.#5, Abbotsford, B.C.

With praise and thanksgiving to God, we are happy to announce the 55th Wedding Anniversary of our parents, grandparents, and great-grandparents,

MR. and MRS. PETER PROVOOST, Sr.
(nee Zonnevijlle)

on May 7, 1980, D.V. We are thankful that God has been close to them, and has gently lead and sustained them through his amazing grace in their 55 years together. We thank God for the Christian witness they are to all of us and for the love and concern they always show, and we pray that the Lord will continue to bless them and be near to them in the days to come. We praise God, using the words of David, from Psalms 145: 3,4: "Great is the Lord, and greatly to be praised, and his greatness is unsearchable; One generation shall laud thy works to another, and shall declare they mighty acts."
To mom and dad from:
Piet & Mary
To oma and opa from:
Joe, Fran, Peter, Heather, Nick (girl friend Nelly), Sandra, Morris, Annemarie (boyfriend Pete), and Christie.
To great oma and opa from:
Josh, Kelly, Caleb, Devin, Stacy and Amanda.
Home address: Mobile Home, R.R.#7, Aylmer, N5H 2R6.

ANNIVERSARIES

For 40 years, the Lord has sustained their life together in marriage of faith, hope and love. For 40 years, they have been blessed to be a blessing for their children, and for the Christian community. It is therefore with thankfulness to our faithful God and Father that we hope to celebrate the 40th Wedding Anniversary of,

JACOB and JANTJE KEMPER
(nee Askes)

on May 7, 1980.
Their thankful children and grandchildren:
Harry & Jo-Ann; Jim & Cindy
Dick & Sharon; Sherri-Lyn & Scott
Albert & Louis; Terry, Darren, Andrea
Jenny & Ed; Sean, Derek
Jack & Chris; Lorraine
Linda; Billy & Tanya
Martin & Judy; Shane, Lucinda, Melony
John & Audrey; David, Adrian, Calvin
Henry & Virginia; Lindsey & Megon
Diane & Charlie; Amanda
Ted & Liz; Benjamin
Nancy & John; Melissa
Paul
Open house will be held, D.V., on Wednesday, May 7, 1980, at their home. Best wishes only.
Address: #2 Macdonald Court, Hwy. #5, Hamilton, (near Waterdown).

OBITUARIES

On Wednesday, April 9, 1980, while at home with his whole family, our Lord took his child,

EPPO EERKES

after a lenthy illness, at the age of 73. He was at peace with God, and by his living and dying showed us the way.
He is survived by his loving wife Epke (nee Oosting), his children and grandchildren:
Ralph & Betty Eerkes; Audrey & Jerry, Elaine, Ruby, Eppo
Thijs & Corrie Eerkes; Eppo, Frank, Elza, John Paul
Ike & Marina Eerkes; Ken, Tim Tammy, Jonathan, Geoffrey
Harry & Phyllis; Mary, Debbie, Michael
Alida Thorpe; Wesley
Peter & Anne Eerkes; Mark, Kristi
John Eerkes & Sandra Sims
He is also survived by his brother and sister-in-law, Ike & Ruby Eerkes, as well as three sisters and two sisters-in-law in Holland.
The funeral took place on Saturday, April 12, 1980, at the Second Chr. Ref. Church in Edmonton.
12802 - 120 Street, Edmonton, Alta.

On April 6, 1980
the Lord called home to be with him, his child, our beloved mother and grandmother,

GYSBERTJE ELGETI
(nee Van Tellingen)

at the age of 88. "Blessed are the dead who die in the Lord."
Predeceased by her husband, Hermann Elgeti.
Hotze & Ad Bartlema — Boxtel, The Netherlands
Herman & Janny Elgeti; five grandchildren — Whitby, Ont.

"Safe in the arms of Jesus."
On Wednesday, April 9, 1980, God took home our dear daughter and sister-in-law,

FRANCIS JONKMAN

at the age of 43 years. Beloved wife and mother of Clare, Peter, Harvey, Brian and Andrew Jonkman.
Our prayer is that God will take care of Clare and the boys.
Mevr. H. Jonkman-Engberts
Mr. & Mrs. John Jonkman
Mr. & Mrs. Lambert Jonkman
Mr. & Mrs. Joh. Bennink
Mr. & Mrs. John Boertien
Mr. & Mrs. Joh. Jonkman
Mr. & Mrs. Jan Dekker
Mr. & Mrs. Bertus Puper
Nephews and nieces.

OBITUARIES

On April 16, 1980, the Lord called home our beloved mother and grandmother,

LOLKJE HALLEMA (nee Visser)

Dear wife of the late George J. Hallema.
Mother of:
Harry & Betty Hallema
Teake & Lynn Hallema
Hesther Luinstra
Klaaske & John De Ruiter
John R. Hallema
Psalm 91
R.R.#4, Waterford, Ont.

The Board and Society of the Georgetown District Christian School hereby extend their sincere sympathy to their fellow board member, Mr. Clare Jonkman and his children in the passing away of their beloved wife and mother,

FRANCIS JONKMAN

on Wednesday, April 9, 1980. It is our prayer that the sure knowledge that she is now with her Lord in glory, will sustain and comfort Clare and his children.
"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: For all the former things are passed away" (Revelations 21:4).
For the Board,
W. Walraven, Pres.
A. Steringa, Secr.

"Be still and know that I am God."
On February 15, 1980, our dear son, brother, brother-in-law and uncle,

TED KARSTEN

was taken home at the age of 45. Earth has no sorrows that heaven cannot heal.
Mr. R. Karsten Sr.,— Lethbridge, Alta.
John & Edna Karsten — Calgary, Alta.
Grace & John Kooiker — Lethbridge, Alta.
Ralph & Audrey Karsten — Coalhurst, Alta.
Ann & John Ketel — Picture Butte, Alta.
John & Ann Karsten — Houston, B.C.
Ken & Theresa Karsten — Claresholm, Alta.
Hilda & John Vander Leest — Westlock, Alta.
Pete & Jean Karsten — Smithers, B.C.
Nieces and nephews.
The funeral service was held on February 20, 1980 at the Smithers, B.C., Chr. Ref. Church. Rev. S.C. Pastine officiated.

On April 10, 1980, it pleased our heavenly Father to take home our beloved husband, father, grandfather and great-grandfather,

SYBREN PROCEE

in his 75th year. Dearly loved and missed by his wife Antje and children:
Geert & Klaaska — Lethbridge, Alta.
Foukje & Peter Bouma — Friesland, Holland
John & Tina — Lethbridge, Alta.
Paul & Lucy — Calgary, Alta.
Tina & Roy Vos — Burdett, Alta.
Johannes & Cynthia — Scarborough, Ont.
Hans — at home
Gerrit & Nelly — Chilliwack, B.C.
Marinus & Helga — Alds, Alta.
Predeceased by one daughter, Marie, 1948.
36 grandchildren and 18 great-grandchildren
The funeral service was held on April 15, 1980, in the First Chr. Ref. Church, Lethbridge, Alta.

Share your family news with C.C.

Classified Advertising

OBITUARIES

In his infinite wisdom, the Lord took unto himself, suddenly, on Saturday, April 19, 1980, our beloved son, brother and uncle,

DAVID GEORGE LAVEN

at the age of 22 years.
John 10: 28, 29.
Son of:
Peter & Nellie Laven — Mississauga
Brother of:
Peter Jr. & Connie Laven — Nanaimo, B.C.
Ineke & Gerald Foster — Guelph, ON
John
Michael
Uncle to:
Laura, Lynne, Casey, Kevin.
Funeral services took place on April 22, 1980 at the 2nd Chr. Ref. Church of Brampton at 1 p.m.

The J.O.Y. Society of the First Lethbridge Chr. Ref. Church wish to extend their deepest sympathy to their friend and vice-president, Della, in the loss of her husband,

ADRIAN VAN GAALEN

"Blessed are the dead who die in the Lord henceforth. Blessed indeed, says the Spirit, that they may rest from their labors, for their deeds follow them" (Rev. 14:13).
May Della and her family always experience this comfort and grace.
Lethbridge, Alta.

On April 10, 1980, the Lord took to himself, his servant,

ADRIAN VAN GAALEN

Dear husband and father of Della and her family. The Men's Society, and the Bible Study Group are mourning the loss of their faithful member and friend, whose confession was: "I love the Lord, the Fount of life and grace, he hears my voice, my cry and supplication, inclines his ear, gives strength and consolation, in life, in death, my heart will seek his face."
May these same words be a constant source of strength to Della and her family.
The First Lethbridge Chr. Ret. Church,
Bible Study Group,
Men's Society,
Lethbridge, Alta.

TEACHERS NEEDED

ONTARIO

BELLEVILLE: Quinte Christian Highschool requires, for September 1980, one teacher, qualified to teach **Science** and **Physical Education**. Send your letter of application and resume to: Quinte Christian Highschool, Peter Van Huizen, principal, Box 158, Belleville, ON K8N 2Z2. Phone: (613) 968-7870 (school).

CHATHAM: Chatham District Christian Secondary School invites applications for a **math-art-accounting combination** for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

ST. THOMAS: St. Thomas Ebenezer Christian School invites applications for position of **TEACHING PRINCIPAL** or **grade 8 TEACHER** for the next school year. Applicants are invited to send a complete resume to: John Pouli, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7. Telephone: (519) 633-0690 (school).

OTTAWA: The Community for Christian Learning, requires High School teachers for **history, geography, sciences, math,** and **physical education**. Inquire in writing to: Community for Christian Learning, 307 Richmond Rd., Ottawa, Ont. K1Z 6X3 or call: 613-722-1175 — att'n Mrs. Clemens.

TEACHERS NEEDED

Hamilton District Christian High School

is in need of a
FRENCH TEACHER and possibly a **SCIENCE TEACHER,**
in its new Smithville District Christian High School.
Please address all inquiries to:
The Hamilton District Christian High School,
28 Athens St.,
Hamilton, Ont. L9C 3K9.
Att'n: Mr. M.B. Stroobosscher, principal.

CORNWALL: The Christian School in Cornwall, ON, invites applications for teachers for the anticipated opening of a school in September 1980. Needed: **one teacher, Grades 1 - 3** and a **teaching principal, Grades 4 - 6** (experience preferred). Contact secretary of the Education Committee: Jane Raymer, 111 3rd St. W., Cornwall, Ont. K6J 2N9.

GUELPH: Small is beautiful! The John Calvin Christian School in Guelph, situated in a University city, needs a **Kindergarten** teacher on a **part-time basis** for **alternate full days**. Become part of our growing Christian community. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: (519) 824-8860 (school).

BRITISH COLUMBIA

AGASSIZ: The Agassiz Chr. School needs a **teacher** for **grades 3-5 combination** in 1980-81. Write to: Dick VandenEykel, principal, P.O. Box 323, Agassiz, B.C. V0M 1A0. (Tel.: 604-796-9310).

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HELP WANTED

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Holland Christian Homes Inc.

A charitable organization established to provide Christian care for the aged is looking for a couple to take on superintendent's responsibility at Trinity Tower. Must be able to live in.

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For further information, submit resume before May 19, 1980 to:
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ATTENTION: Mr. Fred R. Vander Velde,
Chairman Care Committee

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WANTED: For **fruit and vegetable grower**, a mature girl or boy with driver's licence, for marketing and general farm work. Approximately June - December (for the right person, year round employment). Apply to: S. De Boer, R.R.#1, Lynden, Ont. L0R 1T0. (519) 647-2534.

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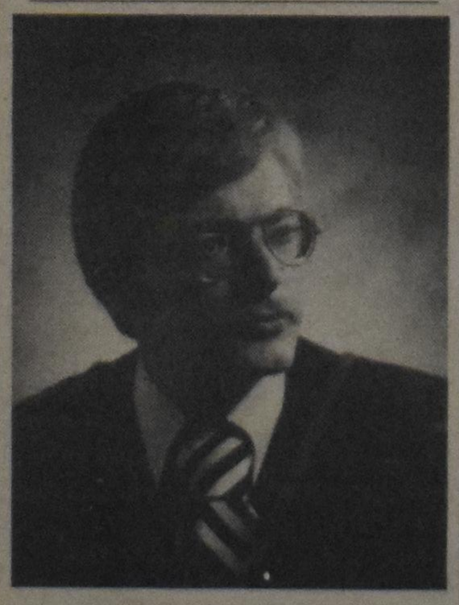

Edward Van Ginkel

Ed was called to the bar, April 10, 1980 and is now a qualified lawyer. He is an associate with the law firm,

Morlock & Associates

in Toronto. Ed received his B.A. degree from Calvin College, and a law degree from Osgoode Hall Law School. He is a member of the Willowdale Chr. Ref. Church.
Ed is the oldest son of Cor and Diny Van Ginkel of Willowdale, Ont.

JOBS WANTED

OPPORTUNITY WANTED
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Capable, personable male, 42, is interested in business opportunity or purchase of part or all of successful going concern. Now living in Ontario — past exp. Real Estate and Sales management (Const.) Consider any challenge, considerable investment available. Write to Box #4513, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

JOBS WANTED

Young ambitious man seeks employment on **beef or dairy farm**. Plans to marry soon, so house is needed. Has experience with cattle and machinery. References available. Replies to Box #4514, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Female in her thirties, is looking for an office job — specializing in filing — in the London, ON area. Please phone: **1-519-542-6232**.

OSHAWA: A 16-year-old highschool boy seeks summer employment doing any kind of work. Available June 16 to end of August. Please contact: Ken Zantingh, 12 Taylor Rd., Oshawa, Ont. L1G 3Z2. Phone: (416) 579-0842.

ACCOMMODATION

20-year-old college student requires accommodation from May to August inclusive. Home should be located within 10 minutes from Square One, Mississauga. Phone: (416) 945-4062, and ask for John.

A 23-year-old female would like to meet the same, who is interested in finding and sharing a house in the Mississauga area. Call: Frances at 416-225-0665.

2 Hamilton guys, age 22, looking for roommates; and also for town house or house to rent in Hamilton-Ancaster-Dundas area. Call Al: (416) 387-1814 or Peter: (416) 383-6436.

PULPIT SUPPLY

PALMERSTON: The newly erected Christian Reformed Church in Palmerston is in need of pulpit supply for the months, **June, July** and **August.** Any minister **available** during those 3 months, or vacationing in the area and willing to help out, please contact: Gerrit Hietkamp, clerk, R.R.#1, Palmerston, ON N0G 2P0. Telephone: 519-343-2801.

WINNIPEG, MAN.: The Christian Reformed Churches of Winnipeg, Man., are in need of pulpit supply for the **summer months**. Any minister **available** during those months, or vacationing in the area and willing to help out, please contact: Rev. A. Groen, 2 Reinhard Pl., Winnipeg, Man. R2G 1Y1. Telephone: 204-667-7193 or call 204-668-3223 (Mr. J. Tiel).

GRANDE PRAIRIE-LA GLACE AB: Are you planning to visit the great Peace country this summer? The churches of Grande Prairie-La Glace are in need of pulpit supply for the Sundays of **July 13 through August 10**. They would very much appreciate your services for these Sundays. If interested, please contact Mr. John Zylstra, clerk, Box 191, Sexsmith, Alta.

ORILLIA: Even though it's only April, pretty soon our ministers will have arranged their holidays. And when ours is away, we would like to have one here, that is "camping" fairly near. So, if you, on **August 10**, or **17**, think you can preach for us, please let us know. Our clerk's address is: F. Greidanus, R.R.#3, Orillia, Ont. L3V 6H3. Phone: 705-326-3068.

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"Respect people," Saskatoon clergy tells inquiry

SASKATOON — The clergy of Saskatoon told a federal inquiry here that "respect for people and their lifestyles" should be the major concern in determining a proposal to build a uranium refinery in the Warman area.

Eldorado Nuclear Ltd., is proposing to build a $100 million uranium refinery on farmland about five kilometres from Warman. The raw uranium would come from mines in Northern Saskatchewan.

The Warman area, with a large Mennonite community, has expressed strong opposition to the proposed refinery. Being against all wars, the Mennonites see uranium in the context of nuclear armaments. Also, they are seriously concerned with the disposal of nuclear wastes.

The brief from the Saskatoon Catholic clergy agreed with the Mennonite conclusion that states the need for mankind to be good stewards of the land.

The brief also questioned the integrity of the inquiry process. "Despite claims to the contrary, the time available has not, in fact, been sufficient for ordinary people to become aware, informed and concerned."

While vested interests, both governmental and non-governmental, have almost "unlimited capacity" to hire consultants for their own purposes, "the same opportunity was not available to the people of Warman, 800 of whom have formed the Concerned Citizens' group."

The clergy wondered why eventual government funding for this group "was so long delayed and so very small when at last it came."

New follow-up ministry

MIDDLE EAST — The Arabic program of the Back to God Hour of the Christian Reformed Church in North America, attracts over 1,000 letters each month. In an agreement worked out by representatives of the BTGH with the Committee on Foreign Missions of the Orthodox Presbyterian Church, the Rev. Victor B. Atallah will engage in correspondence and personal visits to those who write in. Mr. Atallah plans to visit many of these people in person, during 1980 and will seek to instruct them and hopefully form indigenous Reformed churches. churches.

In serious financial difficulty

The Lord's Day Alliance of Canada has had to close its office and hire a retired person who can work out of his own home, as general secretary, says its president, Heather Dau. Totally dependent on individual contributions, the 90-year-old organization has launched an appeal for financial support. The Alliance, which includes representatives from churches, unions and the business community, believes that legislation should be enacted and enforced provincially to keep Sunday from becoming a full business day, says Ms. Dau.

Petition for Canadian unity

A "People to People Petition for Canadian Unity" has drawn approximately 600,000 signatures and the endorsement of between 90 percent of the city and town councils of Canada.

Begun in Charlottetown, in the Kirk of St. James, where some of the fathers of Confederation worshipped, the petition is a "grass-roots" expression of the hope the signatories have for the future unity of our country.

The petition, in its manifesto, expresses a desire to have our political leaders "resolve national issues in a fair and equitable way." Mr. Cowan himself expressed the need "to acknowledge the feelings" that have worked to divide the country but to "let the Cross work to eradicate hatred."

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Jun. 26-Aug. 02	$335.
Aug. 01-Sep. 13	$294.
Sep. 14-Dec. 10	$261.

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Return any date between:

Apr. 01-Jun. 12	$261.
Jun. 13-Jul. 31	$294.
Aug. 01-Aug. 31	$334.
Sep. 01-Sep. 21	$294.
Sep. 22-Dec. 25	$261.

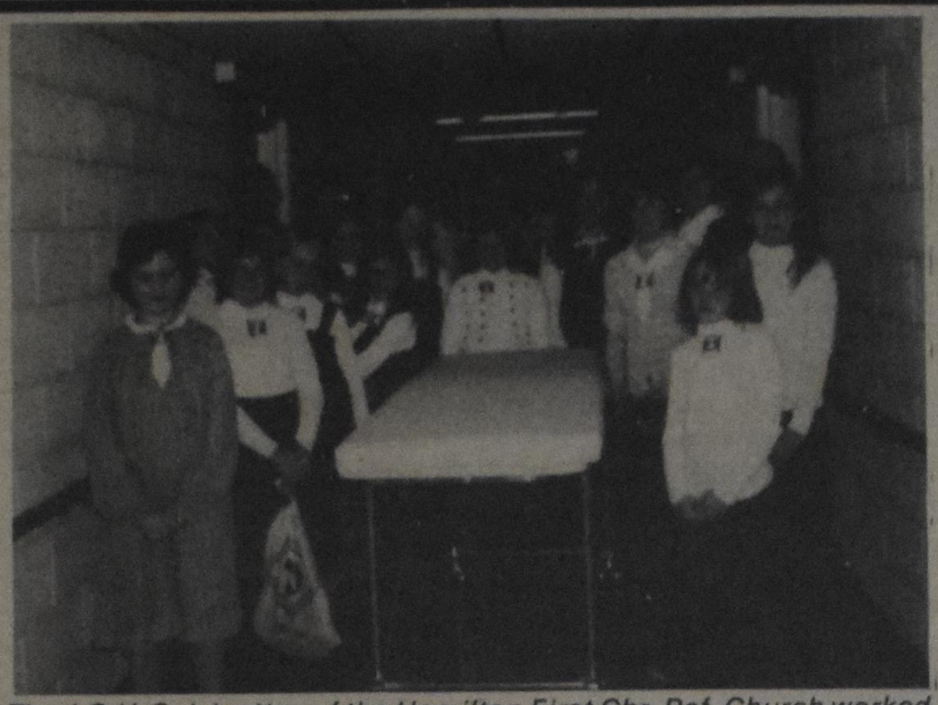
Office Manager: Anne Van Duyn

Land of Luther has largest number

The largest number of Lutherans in the world is found in West Germany. According to statistics published by the Lutheran World Federation in Geneva, 22.8 million West Germans are members of a Lutheran Church. The United States of America with its 8.5 million Lutherans, takes second place. East Germany has 6.5 million. The total number of Lutherans in the world is approaching the 70 million mark.

Dutch and American Churches to do joint mission work.

Jointly with the Free Reformed Churches of North America, the Christian Reformed Churches in the Netherlands will do mission work among the Ndebeles tribe in South Africa. Presently the Free Reformed Churches work there alone. That small denomination feels, however, that more work can be done there than they are able to undertake.



The J.O.Y. Calvinettes of the Hamilton First Chr. Ref. Church worked very hard at selling cards, wrapping paper and small gifts to raise the funds for a stretcher which they donated to Shalom Manor in Grimsby, Ontario.

Event
Hamilton Concert Band Concert

Place
H.D.C.H. Gym

Date
Wednesday, April 30, 1980

Time
8:00 p.m.

Admission
Free

Special Attraction
First public performance of the H.D.C.H. School Band.

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For Whom?
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Reservation or Information?

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LET'S PLAY CHESS

Editor: Pete Layer

THE FEBRUARY LADDER

Contestants Problems:	#816	#817	#818	#819	Sub-Total	Prev. Total	Total
Points:	3	2	3	2	10		
K. Amsinga (IV)	3	2	3	2	10	84	94*
F. Vander Woude (I)	-	-	-	1	1	65	66
H. Douma (II)	0	2	-	1	3	32	35
M. Melissen (VI)	0	2	3	0	5	25	30
H. Brouwer (I)	0	2	3	0	5	14	19
A.J. Klein (I)	3	2	3	2	10	9	19
J. Wilms (IV)	0	2	3	2	7	4	11

***Winner!**

Comments

Congratulations go to Mr. Amsinga who reached the top of the ladder for the fifth time. The publisher will send you a list of chess books to choose from. I hope you can stay with us for many years to come.

The trickiest tries caught the most victims again. I just received the first problem composition in some years from Mr. Klein. Thanks for the effort put into it. I will be in contact with you soon!

#816 (Kofman and Loschinski): Key 1. N-K6 threat: 2. N-N5 ch. and 3. B-K6 mate. Variations: 1. --, K-Q4; 2. N-B5 ch., K-B3; 3. P-Q5 mate. 1. --, P-R3; 2. NxP and 3. B-N6 mate. Try: 1. N-K8?, K-B4; 2. B-Q5, P-N6 no mate. Try: 1. B-K6?, P-B4; 2. N-K8, PxP no mate.

#817 (T. Feldmann): Key: 1. N-B2 threat: 2. N-Q4 mate.

#818 (W. Speckmann) Key: 1. Q-Q7, K-Q7; 2. B-K3, KxB; 3. Q-KB4 mate. 2. -, K~; 3. Q-B1 mate. 1. --, K-Q8; 2. B-K3 and 3. Q-B1 mate.

#819 (H. Ahues) Key: 1. B-K8 threat: 2. Q-R8 mate. Tries: 1. N-Q7?, RxN, no mate. 1. B-B4?, N-R5 no mate. 1. B-Q3?, N-N6 no mate.

Dutch solutions
#816: 1.Pe6
#817: 1. P c2 dr. P d4 mat.
#818: 1. Dc7, Kd2; 2. Le3 sch., Ke3; 3. Df4 mat.
#819: 1. Le6 dr. Dh8 mat.

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Ja, wij spreken Hollands.

CALENDAR OF EVENTS

Ontario

Apr. 30	Hamilton Concert Band and the H.D.C.H. Band in concert at 8:00 p.m.
May 4	The **Back to God Hour Rally** at Hamilton Place, Hamilton at 7:30 p.m. Speaker: **Dr. Joel Nederhood** on "Looking for the new Jerusalem."
May 6	St. Catharines. The St. Catharines male chorus "Collegium Musicum" and the Brampton choir "Praise the Lord" will present a variety evening at Trinity Christian Reformed Church at 8 p.m.
May 9-11	Salem's Self Enrichment weekend at the Aurora Conference Centre, Aurora, Ont.
May 10	Festival of Sacred Music in the First Chr. Ref. Church of Guelph, 287 Water St., 7:30 p.m. With choirs from Burlington, Cambridge, St. Catharines and Guelph.
May 11	St. Catharines Men's Chorus, "Collegium Musicum" will have a spring concert on May 11, at 8 p.m. in the St. Catharines Trinity Chr. Ref. Church.
May 14	Convention 1980 of the Federation of Chr. Ref. Women at 10 a.m. in the Centennial Hall in London, Ont.
May 16-19	Camping season starts on Lakewood Christian Camp (near Sarnia). Hear and see Rev. Vander Borgh from Central America.
May 24	"The Ambassadors" in an evening of praise and song: Knox Presbyterian Church, Listowel, Ont. at 8 p.m.
May 31	Andre Knevel concerts at 8:15 p.m. in the Alexandra Presbyterian Church, (corner of Colborne and Peel St.).

St. Thomas District Male Choir:
May 2: La Grava Chr. Ref. Church, La Grava Ave., Grand Rapids, MI, at 8:00 p.m.
May 3: Chr. Ref. Church, Wyoming, at 8:00 p.m.
May 4: Central United Church, St. Thomas, at 8:15 p.m.
Andre Knevel organ concerts:
St. Catharines: in the St. Thomas Anglican Church on Ontario St., on May 3, 1980, Saturday, at 8:15 p.m.
Woodstock: in the Central United Church, May 10, 1980 at 8:15 p.m.
Focus on the family — Film Series:
May 1: Film 6: What Wives Wish Their Husbands Knew About Women: The Lonely Housewife.
May 8: Film 7: What Wives Wish Their Husbands Knew About Women: Money, Sex and Children. Time 8:00 p.m., in the Burlington Chr. Ref. Church.

Maritimes

Speaking tour by Fred Vander Velde, executive director of the Canadian Christian Education Foundation.
May 12: Halifax; **May 13:** Truro; **May 14:** Kentville; **May 15:** Fredericton; **May 16:** Charlottetown.

Alberta

May 17	Rehoboth, opening a new addition. Service at 2 p.m.
Aug. 10-17	Edmonton, Billy Graham Crusade.

Miscellaneous

May 14-16	Nashville, Tenn. Religious Communications Congress.
June 10-20	Grand Rapids, Mich. Christian Reformed Church of North America synod.
July 20-24	Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. May 2	Wed. Apr. 30	Fri. Apr. 25-10a.m.	Thurs. Apr. 24-10a.m.
Fri. May 9	Wed. May 7	Fri. May 2-10a.m.	Thurs. May 1-10a.m.
Fri. May 16	Wed. May 14	Fri. May 9-10a.m.	Thurs. May 8-10a.m.

Books

Devotions

Daily readings

On Your Way Rejoicing, Daily Readings with the Bible by Louis M. Tamminga; published by Paideia Press, St. Catharines, Ontario, 1979; paperback. Reviewed by Martin D. Geleynse, Montreal, Quebec.

"Ethiopia's minister of finance couldn't go on anymore . . . One day he just ran away from it all. But God arranged a meeting with Philip, who led him to Christ. His sins were forgiven, and he could live again, live to the full! He went on his way rejoicing . . . That's what God has in store for you! You can be on your way rejoicing!" Thus ends the meditation for January 1, and it sets the tone for the whole book.

There is always the danger that the writer of a book of daily devotions will fall for the temptation of riding his theological hobbyhorse, offering little theological essays rather than devotional meditations which function in a meaningful way to promote a daily walk with God. The daily meditations given in this book are truly devotional in that they introduce the reader to a better understanding of a given Scripture passage. This is high praise. There are not many good devotional books around. Often the writer of daily devotions muscles his way in between the Word of God and the reader, so that he calls more attention to himself than to Scripture. But the book which Rev. Tamminga has written is firmly biblical and tries to let the Word of God speak clearly.

A book like this should be devoutly practical and give evidence that the writer knows his readers, their human weaknesses and needs as well as their Christian hopes and failings. The minister of the Willowdale Christian Reformed Church lets his pastor's heart speak in a wholesome and refreshing way. Where many devotional books tend to overdo the experiential aspect of our faith and become mushy and emotional, the writer of this book remains his cool and real self.

This aspect is also reflected in the style in which it is written. The sentences are short, to the point, and easy to understand. You do not need any knowledge of a special religious jargon to appreciate it, but if you understand English, you can read the book and like it.

An added bonus is a list of text references at the book's end, from which it can be concluded that the writer has chosen his passages from the Old Testament almost as often as from the New Testament. This is an additional reason to recommend this book.

The family

How to handle the alcoholic spouse

Marriage on the Rocks: Learning to Live with Yourself and an Alcoholic by Janet Geringer Woititz, Ed. D.; Delacorte Press, New York, 1979; Doubleday Canada Ltd., Toronto; clothbound, 148 pgs.; price:$9.95. Reviewed by Barbara Hudspith, Hamilton, Ontario.

Marriage on the Rocks is written chiefly for the wives of alcoholics. It gives no easy remedies for reforming the addicted spouse, but deals rather with the survival of the family.

Janet Geringer Woititz, Ed. D., is a family counselor who also teaches at the Rutgers University Summer School of Alcohol Studies. She knows her subject. If you live close to a drinking problem or have a close friend who does, you will immediately begin to trust this author. She pin-points vividly the symptoms of the non-alcoholic marriage partner. First comes absolute denial of the problem, then protectiveness followed by embarrassment, takeover of the husband's responsibilities, obsession with outside activities, guilt, rational and irrational fear, cover-up lying, frequent bouts of false hope and inevitable disappointment, confusion, sex problems, anger and finally, self-pity and despair. She devotes two chapters to the unfortunate children of such a marriage, zeroing in on the irritable, defensive mother and the unreliable, perplexing father to whom they are forced to relate.

She analyzes the alcoholic — his reasons for continuing to drink, the games he plays with the family, and then takes a close look at the psychological and physical affects of his disease. The alcoholic must not be "enabled" says Mrs. Woititz. Let him smash up the car, lose his job, have an affair and drink himself into blackouts. He must be allowed to hit rock bottom as swiftly as possible in the hope that fear or revulsion will force him to seek help. Those who cover-up, support him and make light of his affliction are not true friends. They merely prolong his illness and delay recovery.

Survival for the wife seems to lie in becoming her own person — asking for once: "What do I want?" rather than continuing to revolve around her sick spouse. She must distance herself from him, hating not the person but the disease and its power over her family. Once she has re-established herself as a worthwhile person, she can step back into the world and begin to live by taking courses, getting a job, doing volunteer work and raising her children with firmness, all-out honesty and supportive understanding.

This is a very positive book and helpful both to the wife of an alcoholic on skid-row and in the executive suite. It sounds remarkably like a women's lib manual in places but barring miracles and the healing hand of God, the independent goal-oriented woman seems to have more chance of survival in a marriage "on the rocks."

Politics/Economics

Political Diagnosis

Capitalism and Progress: A Diagnosis of Western Society, by Bob Goudzwaard; translated and edited by Josina Van Nuis Zylstra; published by the Wedge Publishing Foundation of Toronto and Eerdmans of Grand Rapids, 1979; paperback, 270 pages; price: $10.95. Reviewed by Theodore Plantinga, St. Catharines, Ont.

Today it is fashionable to grumble about the cost of health care, but we have also been grumbling for some time about doctors who treat symptoms instead of diseases. Not enough emphasis is placed on diagnosis, we tell each other. A treatment that suppresses a few symptoms for a while might not do much to combat the underlying disease.

Politicians like to think of themselves as the healers of society, and therefore it is appropriate that we ask them for their diagnosis of our current malady. During election campaigns they work hard at dispelling symptoms as they hand out band-aids right and left. Many of them, it is clear, do not even have a name for the disease.

Bob Goudzwaard is both a politician and theorist. The strength of his latest book lies in its diagnosis, which is summed up in the two words in the title, capitalism and progress.

Goudzwaard is not a simple-minded thinker who takes pride in being "against progress" or glories in the past. He probes the deeper religious meaning of our devotion to "progress" and asks whether idolatry might not be raising its head here. Neither technology nor economic growth is singled out as the germ solely responsible for disease.

Since progress has become our idol, it is almost personified in Goudzwaard's book: " . . . western man, as a result of the process of progress, which he has initiated, is now caught in the predicament of being managed rather than of being the manager. Progress, the work of our own minds and hands, is not a neutral entity that stands outside of our life and thought; it is a force that has penetrated profoundly into every fibre of our existence."

Goudzwaard's treatment of capitalism manifests a similar balance. After some excellent historical material to set the stage, the development of capitalism is sketched neatly and concisely (Chapter 9). Goudzwaard brushes aside the suggestion that capitalism died with the nineteenth century. The dynamic of capitalism is still with us, although the classic form of capitalism has indeed passed from the stage.

Goudzwaard avoids the usual blanket condemnation of capitalism along with socialism in favour of "the Christian way" (which is then left undefined). Instead he acquaints us with the history of capitalism and shows us where capitalism's tendency to let free-market mechanisms operate unhindered leads us astray. The problem is that capitalism is "founded on independent and autonomous forces of economic growth and technology," and that these forces are "considered isolated, sufficient, and good in themselves." The norms of ethics and social justice, Goudzwaard explains, are then blocked. Why?

The problem is that economic and technological forces are allowed to take priority. What Goudzwaard calls for instead is a "simultaneous realization of norms." He writes: "The norms of economic development and those of ethics, the norms of justice and the unfolding of technique, ought never to be played off against each other. Because God's command is undivided, the norms set by him must be seen and observed in their mutual coherence." Capitalism, defined as "a dynamic, progress-oriented form of societal organization," runs afoul of the demand for the simultaneous realization of norms.

Goudzwaard is not a utopian thinker, and he carefully warns against any effort to draft a "blueprint" for an ideal society as a faraway island which we sail toward by turning our back on the society of the present. His recommendations in the final chapters of the book (which I found the weakest part of the book) aim at gradual improvement beginning with the present situation. He calls for a "disclosure of society," which he translates into more common parlance as "the striving for an open society."

Goudzwaard offers a few suggestions as to how "disclosure" might be achieved, calling for "voluntary codes" to govern "acceptable behaviour in a given sector." Physicians have long policed their own conduct with voluntary codes, and Goudzwaard would like to see advertisers and multinational corporations, for example, do the same (pp. 195-6). The alternative is increasing legislation and government interference.

Goudzwaard's book is highly stimulating and timely. In an age of increasing activism, when Christians are being urged to jump into the political pool, even before they know how to swim, we need Goudzwaard's depth and his emphasis on diagnosis and reflection. We already have a born-again Christian in the White House, whom we should support with our prayers, but not necessarily with our votes. Goudzwaard's book reminds us that there is more to government and political leadership than good intentions and purity of heart.

If you are a nurse (R.N. or B.S.N.), willing to think about serving your Lord in mission, willing to help some of the world's neediest people, write or call:
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